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MANTRESWARA'S

PHALADEEPIKA

(ADHYAYAS I—XXVIII)

WITH AN

ENGLISH TRANSLATION

BY

PANDITABHUSHANA V. SUBRAHMANYA SASTRI, B.A.,

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AND

Translator of "BRIHAT JATAKA", JATAKAPARIJATA",

"SRIPATIPADDHATI", etc.

[SECOND EDITION, REVISED AND ENLARGED]

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65, 3rd Cross Road, Basavanguḍi P.O.,
BANGALORE 4.

PREFACE TO THE SECOND EDITION

I am glad I have been able to place before the Public, the second Edition of Phaladeepika during my life time. Thirteen years have passed since the first edition was brought to light and many works have been added to my list since that time. I must say that the encouragement given to me by the astrologically minded Public went a longway to enable me to bring about this edition and if this were to serve the Public well, I should consider myself amply rewarded.

I must not fail to thank Sri M. Ramakrishna Bhat, M.A., Superintendent of Indian Languages, St. Joseph's College Bangalore for his valuable help and suggestions in bringing forth this edition. My thanks are also due to the authorities of Aruna Press Bangalore who helped a great deal in expediting the printing.

46, III Cross Road
Basavangudi
Bangalore City
13. September 1950

V. SUBRAHMANYA SASTRI.

PREFACE TO THE FIRST EDITION

Astrology is no longer looked upon with derision. Interest in the study of ancient sciences has so far revived that only recently an institution has been founded for the study of alchemy. My translations of Jatakapariiata, Sripatipaddhati and Brihatjataka have been appreciatingly received by the public. People who started scoffing have stayed on to exhibit a living interest and to learn what the science of astrology has to teach mankind. An appreciable number of predictions by Cheiro, whose recent demise we all deplore, based upon his study of this ancient, sacred and useful system has come true. For the service of humanity, the value of astrological publications cannot be gainsaid and no apology is needed by the author for a rendering of "Phaladeepika" and placing it before the public in an English garb for the first time with suitable explanations.

"Phaladeepika," a fascinating study in the technique of Astrology, was so fa available only in Granttha characters and very lately in the Devanagari script. Existing publications of Phaladeepika are incomplete and wanting in some chapters with some slokas in the text also mismatched. Attempts have now been made to present the public with a complete text. A great deal of difficulty was experienced in tracing the XXVIII Adhyaya which was so far unavailable and in locating a few slokas in their proper places in the text.

Mantreswara, the author of this important work, whose family deity was Sukuntalamba, came from the Tinnevelly District, the Southern end of the Indian Peninsula, and he appears to have flourished about the XVI century of the Christian Era, to judge from the

intrinsic evidence available from certain slokas quoted from the Jatakaparijata. His treatment of Astrology is remarkable in many ways and differs from that of several others. Mantreswara gives a very reasonable exposition of the effects of Transits and of cause and effect flowing from such Transits. We are also indebted to him for the useful information and guidance which he furnishes concerning the effect of Bhavas. His chapter on Yogas is an interesting study of truth. The Sarvatobhadrachakra which was referred to only by name in other publications has been very fully explained here.

The sixteenth sloka in Adhyaya III which has been till now appearing with two different metres for the former and latter halves finds corrected here. The last sloka in the XXV Adhyaya which was marked for incompleteness is now printed in its entirety. An index in both English and Sanskrit is also added for easy reference.

I should take this opportunity of expressing my gratitude to Mr. A. S. Sowmyanarayaniengar of Srirangam (Trichinopoly) for his ready and willing assistance in tracing and supplying some of the missing slokas and also the XXVIII chapter. I am thankful to Mr. V. B. Sreekantiah, Proprietor of Messrs. V. B. Soobbiah & Sons, for expediting the publication and for his personal attention to the details of printing without which it would have been impossible to undertake or complete this arduous task satisfactorily.

50, 3rd Cross Road,
Basavangudi,
Bangalore City.
6th January 1937.

V. SUBRAHMANYA SASTRI.

विषयानुक्रमः

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DESCRIPTIVE CONTENTS

ADHYAYA 1

Slokas.

1. Invocatory Verse.
2. The author's purpose in writing the work.
3. Prasna Marga. A general description of the work to be done.
4. The several parts of the body : Kalapurusha Bha Sanchita or Hirsha Sanchita.
5. The regions indicated by the signs.
6. The lords of the signs Uchcha (उच्च) and Paramochcha (परमोच्च), Neecha (नीच) and Paramaneecha (परमनीच).
7. Which signs and what portions are Moolatrikonas and of which planets?
8. Prishtodaya (पृष्ठोदय), Ubhayodaya (उभयोदय) and Sirshodaya (शीर्षोदय) signs. Which signs dominate by night and which by day? Udaya (उदय), Asama (असम), Sama (सम) and Vakra (वक्र) signs.
9. Signs—movable, immovable and dual. Dwara (द्वार), Sahita (सहित) and Garbha (गर्भ), Dhatu (धातु), Mula (मूल) and Jeeva (जीव); Kruta (कृत) and Saumya (सौम्य), odd and even, Male and female, Eastern, Western, etc.
10—16. The 12 bhavas and their names. Lagnasthana (लग्नस्थान).
17. Dusthana (दुःस्थान) and Subhasthana (शुभस्थान) explained. Kendra (केन्द्र), Kantaka (कण्टक) and Chatushtaya (चतुष्टय).
18. The terms Panaphara (पणफर), Apoklima (आपोक्लिम), Chaturasra (चतुरस्र), Upachaya (उपचय) and Trikona (त्रिकोण), explained.

ADHYAYA 2.

1—7. Information that can be ascertained through the Sun and other planets.
8—14. The nature and characteristics of the several planets.

15–16 The portions of human abode or human haunt signified by the planets. The points of the compass of which the planets are lords.

17–20 Additional informations other than what are contained in verses 1–7 [illegible] occupation, beast and bird appropriate to each, that can be gleaned through the several planets.

21–22 The natural friends and enemies of the several planets enumerated.

23 Temporal mutual relations among the planets.

24 The periods signified by the planets. The [illegible] the planets. Their divisions [illegible] Rajas and [illegible] Tamas. The seasons they represent.

25 Two parts of planets playing the role of parents during day and night respectively. The nearest relations signified by Mars, Jupiter and Mercury.

26 Body and soul of a person signified by the Moon and Sun respectively. The five senses and the planets representing them.

27 Planets benefic and malefic, male, female, and hermaphrodite. The deities presiding over them. The elements which they control.

28 The grains appropriate to the planets. The countries signified by them.

29 The precious stones ascribed to them.

30 Substances pertaining to the planets. Their articles of apparel.

31 The days signified by the planets.

32 Parts of the body where the characteristic marks or moles of the planets are to be found. The stages of life typified by the planets.

33–34 The effect of Rahu and Ketu upon the character and appearance of the person born under their influence.

35 The appropriate metals and apparel. Their friends and enemies.

35 When are planets said to be badly placed and when well-placed?

37 The character of trees generated by planets.

ADHYAYA 3.

1 The Dasavargas Vargottamamsa (वर्गोत्तम अं).

2. The Saptavargas The Shadvargas. The effect of a Navamsa is equal to that of the Rasi

3 The extent of the effect of planets in the Rasi and the other Vargas The five states or conditions of a planet, measured by its progress in a Rasi

4. The Horas and their lords The Decanates and their lords The Dwadasamsas and their lords The Trimsamsas and their lords. The Navamsas.

5 The Shashtyamsas.

6. The Saptamsas The Dasamamsas The Shodasamsas and their lords. 7, 10 and 13 benefic Vargas.

7 Varseshikamsas.

8—9. Their effects.

10. Effects of planets being weak or strong in all or any of the 10 Vargas Effect of a planet being in the five states mentioned in sloka 3 above.

11 Effect of planets strong in Shadvargas.

12. Effect of planets occupying the 2 Horas.

13. Ayudha (आयुध). Pasa (पाश) Nigala (निगल) and Pakshi (पक्षि) decanates explained

14 Chatushpada (चतुष्पाद) or quadroped decanates Their effects. Which of the three decanates of a Rasi will be good, bad, or ordinary and in what Rasis?

15. Effect of planets owning the Lagna decanate, Lagna Hora, Lagna Dwadasamsa and Lagna Trimsamsa occupying his own, exaltation or friendly house

16. A clue to find the Lagna from the position of Mandi at a birth or from the Moon himself if the Moon be strong.

17 Effect of Moon in good vargas. Effect of planets posited in their own Trimsamsas. Effect of a single planet in exaltation or own house associated by or associated with a friendly planet

18-19. The several states or conditions of planets.

20 The extent of the effects of planets in the aforesaid several conditions (or Avasthas).

ADHYAYA 4.

1 The six kinds of strength enumerated. Dinaratri [illegible] Pakshabala [illegible] Varshabala [illegible] Masabala [illegible] Ahabala [illegible] Horabala (होराबल)

2 Chestabala (चेष्टाबल) Yuddhabala (युद्धबल) Uchchabala [illegible] Dikbala [illegible]

3 Vargabala (वर्गबल) Kendrabala (केन्द्रबल) [illegible] Drekkanabala (द्रेक्काणबल) Nisargabala (निसर्गबल)

4—5. When is a planet said to be strong and when weak?

6 Bhavabala (भावबल)

7 Extent of strength accrued to planets through their [illegible] Mooltrikona, Swakshetra, friendly and other houses

8 Strength accrued by planets in the four Kendras

9 Importance of the 7th house aspect

10 Of the Nisarga [illegible] and Tatkalika [illegible] friendships the former is more preferable

11 In warding off evil and promoting prosperity Jupiter, Mercury and Venus compared Moon is [illegible] basis for the [illegible] of planets

12—20 Chandrashtaka (चन्द्राष्टक) [illegible] the [illegible] and [illegible] and their effects

21 Pakshabala (पक्षबल) special to the Moon and Shtanabala (स्थानबल) important to the other planets

22 23 The standards of Shadbala of planets

24 Shaver [illegible] now computed *

ADHYAYA 5

1 - 8 The sources of a person's wealth and the professions to be followed for the sake of a livelihood

9 Acquisition of wealth without exertion. The country of acquisition.

ADHYAYA 6

1 The five Mahapurusha yogas stated

2 Effect of birth in Ruchaka (रुचक) and Bhadra (भद्र) yogas

3. Effect of birth in Hamsa (हंस) and Malavya (मालव्य) yogas

4. Effect of birth in a Sasa (शश) yoga. Effect of a birth in which [illegible] these four or all the five yogas are present.

5. Sunapha (सुनफा), Anapha (अनफा) and Durudhara (दुरुधरा) yogas. Kemadruma (केमद्रुम) yoga.

6 Effect of birth in the Sunapha (सुनफा) and Anapha (अनफा) yogas

7 Effect of birth in a Durudhara (दुरुधरा) and Kemadruma (केमद्रुम) yogas

8. Subhavesh (शुभवेश) Subhavasi (शुभवासि) Subhobhayachari (शुभोभयचारि) and the corresponding Papavesh (पापवेश) and other yogas explained. Subhakarthari (शुभकर्तरि) and Papakarthari (पापकर्तरि) and Sunubha (सुनुभ) yogas explained

9. Effect of birth in Subhavesh (शुभवेश) Subhavasi (शुभवासि) and Subhobhayachari (शुभोभयचारि) yogas

10. Effect of birth in Asubhavesh (असुभवेश) Asubhavasi (असुभवासि) and Asubhobhayachari (असुभोभयचारि) yogas

11 Effect of birth in Subhakarthari (शुभकर्तरि) and Papakartari (पापकर्तरि) yogas

12. Effect of birth in the Anapha (अनफा) yoga

13. Effects of birth in Sunubha (सुनुभ) Subhakartari (शुभकर्तरि) and other yogas are only stated as the [illegible] Sunapha (सुनफा) and other yogas caused by benefics etc.

14 Mahabhagya (महाभाग्य) Kesari (केसरी), Sakata (शकट) Adhama (अधम) Sama (सम) and (शुभ) yogas explained
15 Effect of birth in a Mahabhagya (महाभाग्य) yoga
16 Effect of birth in a Kesari (केसरी) yoga
17 Effect of birth in a Sakata (शकट) yoga
18 Effect of birth in Adhama (अधम), Sama (सम) and Varishta (वरिष्ठ) yogas
19–20 Vasuma (वसुमा) Amala (अमला) and Pushkala (पुष्कल) yogas and their effects
21–25 Sarasvata (सरस्वत), Anubhavata (अनुभवत) Lakshmi (लक्ष्मी) and Jaya (जय) yogas and their effects
26–27 Saraswati (सरस्वती) yoga and its effects
28–31 Shakata (शकट) Shankha (शंखा) and Vimala (विमल) yogas and their effects
32 Parivartana (परिवर्तन) yogas (Of these Nine Dravya (द्रव्य) yogas, five Khas (खस) yogas and the remaining all Maha (महा) yogas
33–34 Their effects
35–36 Kahala (कहल) and Parvata (पर्वत) yogas and their effects
37–38 Rajaraja and Sankha (शंख) yogas and their effects
39–41 The seven Sankhya (संख्या) yogas and their effects
42–43 The Ashraya yogas (आश्रय) and its effects
44–56 Chamara (चामर), Sarva (सर्व) [illegible], Kama (काम), Arsha (आर्ष), Bhagya (भाग्य), Kusala (कुशल), Supa[illegible] and Mala (माला) yogas and their effects
57–69 Ava (अव), [illegible], Kuhoo (कुहू), Pomara (पोमर), Hema (हेम), Dushkara (दुष्कर), Sama (सम), Nirbhagya (निर्भाग्य), Dha (ध), [illegible] and Vimala (विमल) yogas and their effects
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ADHYAYA 7

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6 A Rajayoga caused by the lord of the Lagna or the Sun.
7 A Rajayoga caused by the Moon
8 A Rajayoga caused by Venus and the lord of the Lagna
9 A Rajayoga caused by Mars
10 A Rajayoga in which the Sun causes the birth of a powerful king
11 A Rajayoga in which the Moon ushers a famous king.
12 A strong Moon aspected by a strong planet in the Lagna ushers an emperor into the World
13–29 Some more Rajayogas
26–30 Neechabhanga Rajayogas (नीचभङ्गराजयोग)

ADHYAYA 8

1–4. The effect of the Sun being posited in the several bhavas from the Lagna onwards
5–7 The effect of the Moon being posited in the 12 bhavas from the Lagna onwards
8–10 The effect of Mars being posited in the 12 bhavas from the Lagna onwards
11–13. The effect Mercury being posited in the 12 bhavas from the Lagna onwards
14–16. The effect of Jupiter being posited in the 12 bhavas from the Lagna onwards
17–19 The effect of Venus occupying the 12 bhavas from the Lagna onwards
20–24. The effect of Saturn being posited in the 12 bhavas from the Lagna onwards
25–27 The effect of Rahu being posited in the 12 bhavas from the Lagna onwards
28–33. The effect of Ketu being posited in the 12 bhavas from the Lagna onwards
34 When does a planet produce the full effect of the bhava it occupies? In giving effects, Rahu is similar to Saturn and Ketu is like Mars.

35. Planets posited exactly in the centre of a bhava produces fair effects

ADHYAYA 9.

1–12 Effect of the several Rasis from Mesha onwards happening to be the Lagna

13 Similarly the tenth should be predicted when the several Rasis from Mesha onwards happen to contain the Moon in them.

14–19 Effect of a planet occupying his Uchcha (उच्च), Swakshetra (स्वक्षेत्र) or Mooltrikshetra (मूलत्रिकोण) or Satrukshetra (शत्रुक्षेत्र) Neecha (नीच), or occupying Astangata (अस्तंगत)

20 Effect when a planet is retrograde in motion or occupies a Vargottama Navamsa

ADHYAYA 10.

1 Yogas leading to the acquisition or loss of a wife

2 3 Yogas leading to the loss of a wife. A yoga for getting a chaste and fortunate wife

4 Yogas leading to separation from one's wife. Yogas leading to intrigues with other people's wives

5 Yogas leading to widowhood or childlessness. Yogas leading to two wives. How to predict the number of wives a person can have?

6 A rule to find the number of women that a person may associate with. How many of these will die early and many will survive, etc.

7 Yogas leading to loss wife or husband. Yogas leading to a happy and lucky couple

8 A yoga indicating a woman being remarried. Yogas leading to the demise of both the woman and her husband

9 Yogas leading the native to be blessed with wife and children

10 Yogas leading to a native's wife being happy and blessed with children

11 A clue to find the Janmarasi (जन्मराशि) of the wife.
12. A clue to find the direction of the country of the wife, and time of marriage.
13–14. Time of acquisition of a wife.
15. A yoga for the loss of wife

ADHYAYA 11

1 The various effects that have to be deduced from the several bhavas in a female's horoscope.
2. A clue to find out the character, nature, luck, etc., of a female.
3. Bodily appearance character status, etc. of the husband. The mutual relationship (friendliness or otherwise) between the couple.
4. Alpasutarkshas (अल्पसुतर्क्षा) Yoga for a female to have diseased organs Yogas to become unchaste.
5. Yoga for a female to be fortunate and chaste. Yoga leading to barrenness.
6–8. The effects of the birth of a female in the several Trimsamsas of each of the 12 Rasis
9. Effect of a female's birth in the asterisms Jyeshta, Aslesha, Visakha, Chittra Ardra, Satabishak, Moola, Krittika and Pushya
10. A Saubhagya (सौभाग्य) yoga.
11. Menses. The yoga which makes it possible for a woman to mix sexually with man. The time to be recommended for impregnation

ADHYAYA 12.

1 Yogas under which the acquisition of children is assured
2. Yogas under which a person can have no issues whatever
3. Exception to the above (sl 2). Childless Rasis.
4. Yogas for a person to have a child late in life after a great effort.

5 Yogas leading a person to have children through a second wife. Yogas under which a person becomes the father of many daughters.
6 7 Yogas leading to family extinction.
8. Yogas leading a person to have a son by adoption
9 Yogas leading to loss of children
10. Yogas for having many children
11 When will all the children be males?
12 Time when conception may take place
13. How to determine the number of issues?
14. Method to ascertain the strength of fecundity
15. To determine whether progeny is assured or not
16–18. Methods advocated to ward off barrenness.
19–22 Cause of childlessness.
23 24 Remedies recommended to ward off the sins leading to childlessness.
25 32 Time when the acquisition of a son may be expected
33. To determine the time of delivery
34. Bases for prediction of effects.

ADHYAYA 13

1 The longevity of the person should be the first thing to be ascertained
2. Various opinions about the correct time that has to be taken for the Lagna at a birth.
3–4 The life of children under 12 years cannot be calculated for the reasons stated
5. Remedies to ward off the evil effects due to Balarishta
6. Balarishta (बालारिष्ट) Yogarishta (योगारिष्ट) Alpayus (अल्पायुस्) Madhyamayus (मध्यमायुस्) and Purnayus (पूर्णायुस्) defined
7. Maximum period of human life and its divisions into three kinds.
8. Death of the child if born Dinamrityu (दिन-

[illegible] Dinarak [illegible] and Vishaghatika [illegible] positions and lordal influence on the parents child and the maternal uncle of born in specified positions of certain asterisms

9 Yogas leading to death very soon after birth

10—11 What [illegible] the signs with the Moon in them become fateful?

12 Another [illegible] leading to the death of the child very soon after birth.

13 [illegible] demise of a child [illegible]

14—15 Yogas leading to [illegible] Madhya (मध्य) and Aipa (अल्प) Ayus

16 A verse for a person to be long lived

17 Another set [illegible] Madhya (मध्य) and Aipa (अल्प) Ayus

18 19 The [illegible] of each of the above three cases

20 [illegible] for a person

21—24 Yogas [illegible] Arishta [illegible] and secure long life.

25 Ayus [illegible] should be predicted only after a correct examination of the Dasas described by Sripati [illegible] of the Astatavargas, the Kaschakra [illegible] Dasas etc

ADHYAYA 14

1 The planets through whom the diseases have to be [illegible]

2 9 The diseases caused by the several planets

10 [illegible] Yogas leading to some specific diseases [illegible] diseases, [illegible] diseases in the private parts.

11—20 The manner in which a person meets with his death and the cause of the same

21 Yogas leading to a happy death or otherwise

22—23 The region to which a person goes after his death The refuge of the departed.

24—29 All information about one's past and future births.

ADHYAYA 25.

1 When will the bhaves produce good effects?

2 When is a bhava said to be strong, when mixed and when weak?

3—6 Conditions determining the destruction of a bhava

7—8 Time when such destruction comes to pass

9—10 The lord of the Lagna, whether benefic or malefic promotes the prosperity of the Bhava [illegible] An example where the lord of the Lagna is malefic

11 In the case of a planet owning two houses, the the [illegible] the time at which the [illegible] two houses will happen

12 Same as slokas 7—8

13 A [illegible] when the effects predicted above as going to happen may not at all come to pass

14 The effect measured

15—16 What can be determined from the several planets as Karaka's?

17— The Karakas of the 12 bhaves

18 The planetary effects w[illegible] or otherwise [illegible] or [illegible] [illegible] Malefics in the [illegible] and [illegible] in the [illegible] generally promote advancement of the native

19 Malefics in the [illegible] do good to the native while benefics evil

20 The method of determining the effects of any Bhava

21 The method of ascertaining information about one's father, mother and other relations of a person

22—24 A[illegible] information about one father to be ascertained [illegible] in the [illegible] of the Lagna and proceeding in the usual way

25 Similar [illegible] about one's mother, brother, etc

should be ascertained by treating the respective Karaka position in the nativity as the Lagna etc. Good effects of any Bhava are assured when the lord as well as its Karaka are both strong

26 Bhava Karakas in their respective Bhavas will cause distress

27. The lord of the Lagna produces the effects of 1) the Bhava owned by the planet if any associated with him and 2) the Bhava occupied by him

28. The lord of the Lagna produces happy or adverse effects in the Bhavas above referred to according as the number of benefic and malefic his Karaka occupies is more or less than the normal 4

29 If a planet owning two houses one of which is a Dusthana is placed in the other house he will give the effects of that house and not the effects due to the Dusthana. An example

30. The five kinds of connection or relationship recognised between two planets

ADHYAYA 16

1 The colour and appearance of the native and the proportions of his body and limbs

2.-30. Some effects of the Lagna and the other Bhavas

31—32 Time when the effects of any Bhava will happen.

33. Bad effect caused by the conjunction of the lord of the 1st and 6th Bhavas

34. A clue to find whether there will arise any rivalry envy or friendship between the native and another and the time when the same will be caused

35. Time when the good or bad effects of any Bhava may be expected

ADHYAYA 17

1 A clue to find out the time when a Bhava suffers annihilation

2. A clue to ascertain the time of one's demise by means of the transit of Saturn

3—4. A clue to find the time of one's demise by means of the transit of Jupiter

5. A clue to find the time of one's death through Moon's transit

6 A clue to find out the times of demise of oneself and his brother

7 A clue to ascertain the times of demise of one's father and mother

8. A clue to find out when a son's demise may happen.

9 Another clue similar to those given in 3-4.

10 Another clue similar to the one given in 8) 2

11 12 A clue to find the month and the Lagna of one's demise.

13-20. A clue to find the time when a person's death may be looked for the particular Dasa period, the year the month and the day when the event may happen

ADHYAYA 18.

1 Effect of the Sun being in conjunction with each of the other 6 planets

2. Effect of the Moon being in conjunction with each of the 6 planets other than the Sun

3. Effect of Mars being in conjunction with each of the 4 planets other than the Sun and Moon.

4 Effect of Mercury being in conjunction with Jupiter Venus or Saturn Effects of Jupiter being in conjunction with Venus or Saturn

5. Effect of Venus being together with Saturn Effect of conjunctions of more than two planets

6 11 The effect of planetary aspects on the Moon in the 12 Rasis

12—15 The effect of planetary aspects on the Moon in the several Navamsas

16. What has been stated in slokas 6 11 should also be understood to apply in the case of Dwadasamsas also

17 The conditions for the fullness or otherwise of the good and bad effects described above

ADHYAYA 19.

1 The author's justification in his setting forth the Mahadasas

2 The nine Mahadasas and their respective periods

3 To find the unexpired portion in years, etc., of a Dasa at the time of a birth.

4 A Solar year defined

5-6 General effects of the Sun's Mahadasa

7 Effect of the Moon's Dasa

8 An examination of the Moon's strength is necessary before any declaration is made

9-17 General effects of the Dasas of Mars Mercury Jupiter Venus, Saturn Rahu and Ketu

18-26 Some more effects of the several Dasas stated

ADHYAYA 20.

1 A brief description of what is indicated in this Adhyaya.

2-14. Effects of the Dasas of the planets owning the Lagna and the other Bhavas when the Bhavas are strong and their lords are well placed.

15-20. Effects of the Dasas of the planets owning the Lagna and the other Bhavas when they are occupying inimical or depression Rasis, or have been eclipsed or happen to be badly-placed

21 References to certain things in some of the previous adhyayas as relevant and applicable to a Dasa under examination

22. The Dasa of a planet in a Vargottamamsa will give favourable results while the Dasa and Bhuktis of planets badly placed will be unfavourable

23 Certain Bhuktis in the Dasa of a malefic produce untoward effects

24 What Dasas prove fatal?

25-26. Mars and Venus in certain positions produce most beneficial results during their Dasas.

27 Nature of the effects of the Dasas of planets benefic or malefic when in depression, inimical or bad houses

28. The evil effects resulting when the Bhukti period of a planet inimical to the lord of the Dasa or of a planet occupying the 6th house or of a planet inimical to the lord of the Lagna is in progress

29 A clue to ascertain the nature of the effects of a particular Bhukti through the Bhuktinatha

30 The good influence of a planet in its several positions

31 -32 Certain clues to find out the planet whose Dasa will prove fatal

33 A yoga in which the middle portion of the life of the native is good. The fruit of a planet's Dasa matures differently according to its position in a Prishtodaya, Ubayodaya and Sirshodaya Rasi

34 Planets prove prosperous during their Dasa periods if they happen at the time their Swakshetra, Uchcha or Mitra houses

35. The destruction of a Bhava during the Dasa of the planet occupying it if the planet be weak or in a depression or inimical house.

36 In what position the Moon influences a Dasa favourably and in what otherwise ?

37 When will the effects of the Bhukti of a planet be good and when evil ?

38. The particular time at which the good or bad effects of a planet's Bhukti period is manifested.

39 Nature of the effects of Rahu's Dasa will be similar to that of the planet he associates with. The Dasa of a planet though benefic if associated with Rahu will prove malefic at the end.

40. The Maraka places defined. Conditions when the Dasas of their lords may prove fatal

41 Nature of the Dasas of planets owning (1) Kendra or Trikona lordship (2) 3rd, 6th and

8th houses. Sun or Moon will only give good effects during his Dasa when he happens to own his 8th house.

42. When the lord of a Kendra is in Trikona or vice versa, their Bhuktis in each other's Dasa will be very auspicious

43-44. When will planets reveal the effects of their Dasas or Bhuktis?

45 Lords of a Kendra and a Kona even if by themselves causing evil become powerful to make the native prosperous

46-49 Planets becoming Yogakarakas

50. Conditions under which Jupiter and Venus cause evil and prove fatal during their Dasas.

51 Maleffics when they own Kendras become more auspicious in their effects

52. Nature of Rahu and Ketu in their effects when posited in a Kendra or Trikona.

53. Nature of Rahu and Ketu in their effects when they occupy houses owned by benefics and are associated with any planet

54. Effect when a Rajayoga is in progress and the Karaka Bhuktis intervene

55 The several planets which are untoward to the native

56-57 Some varieties of a Dasa explained

58 A clue for ascertaining the time of death of a person

59 When will a Dasa prove auspicious?

60-61 The good or evil to be experienced in a Dasa dependent on the position of its lord during its course and also with reference to the Moon.

62 Details of the same

63 Author's instructions to the reader before attempting at predictions.

ADHYAYA 21.

1	Sub division of a Dasa into Bhuktis Time of fruition of planetary effects
2.	Method of determining the Bhukti period of a Dasa.
3–11	The Sun's Dasa and effects.
12–20	The Moon's Dasa and effects.
21–29	Kuja's Dasa and effects.
30–38	Rahu's Dasa and effects.
39–47	Jupiter's Dasa and effects
48–56	Saturn's Dasa and effects
57–65	Mercury's Dasa and effects
66–74	Ketu's Dasa and effects
75–83	Sukra's Dasa and effects
84	How the effects have to be predicted

ADHYAYA 22.

1–2	Stars grouped by triads The order in which they are cast Apasavya (अपसव्य) and Savya (सव्य)
3	The years assigned to the planets.
4.	How the formula for each of the several Nakshatrapadas is composed and its connection to the total life period and the several sub Dasas composing them.
5–9	The formulas for the several Nakshatrapadas.
10	The initial Dasa and how it is calculated
11	How the last Mahadasa of a life are determined
12	Manduka Gati – Arwa Gati and Simhavalokana
13	How to calculate the period of a Bhukti or Apahara in a Mahadasa.
14.	The number of years of Parama Ayus for the several formulas
15.	Effects already stated before the several Mahadasas will apply also in the cause of Utpanna and Adhana Mahadasas
16.	Utpanna, Adhana and Kshema Dasas explained
17	Natargikadasa periods of the several planets.

18. Amsayurdaya.
19 Vyayadhatana (व्ययाधिक्यम्) or Chakrapatadhatana (चक्रपातधातनम्). Satrukshetraharana (शत्रुक्षेत्रहरणम्).
20. The dictum of Satyacharya on the several reductions
21 Pindayurdaya (पिण्डायुर्दाय)
22. The computation of Lagnayus in the Pindayurdaya (पिण्डायुर्दाय) system
23 Reduction in the Ayurdaya of a planet on account of its being in a depressed position or in an intermediate position
24 Views of the Astrologers on the Pindayurdaya (पिण्डायुर्दाय) method
25 The Ayurdaya of Isvaseerman
26 The maximum length of life in the case of men
27 The order of the Dasas
28 When are the three systems—Amsa (अंश), Pinda (पिण्ड) and Naisargika (नैसर्गिक), Ayurdayas—to be adopted?
29 What should be done when the Sun, Moon and the Lagna are of equal strength?
30 Kalachakra Dasa (कालचक्रदशा) system when to be resorted to?
31 Maximum period of life in the case of men and some of the other living creatures
32 The persons to whom the Ayurdaya (आयुर्दाय) rules apply.

ADHYAYA 23

1—2. Purpose of the Ashtakavarga and the mode of setting the dots.
3—9. The Ashtakavargas of the Sun and other planets.
10. The malefic places in the several Ashtakavargas. The good effects revealed by the Ashtakavarga are advanced by the planet concerned being well placed that is in an Upachaya, in a friend's house, in his own

house or in his exaltation. The same fall of effect when the planet is placed in an Apachaya place in his inimical house or in his depression Rasi.

11. Effects to be deduced through benefic dots ranging from 0 to 8 in any Rasi.

12. How benefic dots are computed.

13. A planet in its transit through the exact degree in the Bhava it had or generally occupied at the time of birth reveals the full effects due to that Bhava—good or bad as the case may be.

14. Time when a Bhava is advanced or suffers decay.

15. Cases where the interests of a Bhava are promoted in an intense manner.

16. How to ascertain the exact time of fruition of a particular benefic dot in a Rasi.

17. Prastara Ashtakavarga explained.

18-19. The Lords of the 8 divisions into which a Rasi is divided and the time of fruition of a particular benefic dot in the same.

20-21. The Sarvashtakavarga. Effect of benefic dots in any Rasi being above, equal to or falling short of 28.

22. The Lagna for computing Ashtakavarga are the positions of the several planets and the Lagna at the time of birth.

23. A malefic when he is in his Swakshetra will only prove in the Bhava he occupies; when in depression or inimical house he will only cause the Bhava a ruin.

24. Effect of a benefic in exaltation if he owns a Dusthana. Effect of a malefic in exaltation when he is not in Dusthana, but happens to own good houses.

ADHYAYA 24

1—6. Clues to ascertain the time of demise of one's father.

7-8. Time of demise of one's mother.

9. To ascertain the number of brothers, relations and maternal uncles.

10—11 To ascertain the number of issues
12 Effects to be guessed through the figures in Sukra's Ashtakavarga
13 15 To ascertain one's own demise by the figures in Saturn's Ashtakavarga
16 17 Trikona reduction
18—22 Ekadhipatya reduction
23 26 Rasi and Graha Gunakara (multipliers)
27 33. Process for finding the Ayurdaya through the Ashtakavarga system.
34 35 A speedy way of computing the figures of the Sarva Ashtakavarga in the several houses
36 To ascertain the effects in the case of a horoscope the Ashtakavarga system is the best
37 43 Certain inferences that can be deduced from the figures in the Sarvashtakavarga
44. Conclusion

ADHYAYA 25

1 The nine Upagrahas enumerated
2 Mandi or Gulika and its position in the several week-days
3 Similar positions of Yamakantaka and Ardhaprahara
4. The position of Kala.
5. The position of Dhuma, Paridhi, Indra Chapa and Ketu
6—7 Scope of the effects of the Upagrahas treated in this chapter.
8—14. Effect of Gulika in the 12 Bhavas. A clue to find out the Lagna in a nativity through the position of the Gulika therein
15 18 Effect of Gulika being associated with the several planets.
19. Gulika and Yamakantaka very powerful in causing evil and good respectively. Other Upagrahas have only half the power of Mandi in causing evil
20—21 Nature of the effects of the Upagrahas compared with those of some of the planets

22–26 Effect of Dhuma and other Upagrahas when associated with planets in the Lagna and other houses.

27 Effect caused by Dhuma and the four other Upagrahas when they are visible.

28–29 Form and appearance of Dhuma, Vyatipata, Parivesha

30. Effect of the lord of the sign occupied by Gulika being in a Kendra a Trikona, his own, exaltation or a friendly house

ADHYAYA 26.

1 Importance of the Janma Nak Nak occupied by the Moon Gulika being to be predicted with reference this alone

2 Particular houses through which when the several planets transit they give auspicious effects

3–8 The auspicious houses of transit and the corresponding Vedha places for the Sun and other planets

9–11 Effects of the transit of the Sun through the 12 houses

12 Effects of the Moon's transit through the 12 houses

13–16 Effects of Mar's transit over the 12 houses

17 Effects of Mercury's transit over the 12 houses.

18–20 Effects of Jupiter's transit over the 12 houses.

21 Effects of the transit of Venus over the 12 houses

22–23 Effects of Saturn's transit over the 12 houses.

24 Effects of Rahu's transit over the 12 houses

25 Planets grouped according as they produce effects in the initial middle or final portion of a sign.

26–27 Sapthasalaka, and effects to be deduced therefrom

28. Certain fateful stars and the effect of the transit over them by the planets

29 Effects of transits by planets over certain specified positions in the zodiac and times of certain astronomical occurrence

30. The nullification of effects produced by planets owing to certain aspects.

31 Planets badly placed will not do harm if posited in their exaltation or Swakshetra Rasis, while planets in such positions, if they be well placed, give beneficial results during their transit over such Rasis.

32. Effects of planets while in transit through favourable and unfavourable places when they occupy depression or inimical houses or are eclipsed

33 Effects of the transits of Saturn, the Sun, Mars and Jupiter over the 12th the 8th and the 1st houses reckoned from the Moon's place.

34 The Maranasthana (मरणस्थान) in the case of the several planets.

35. The distribution of the 27 stars over the several limbs of the native during the Sun's transit and the effects thereof.

36—40. The same with reference to the transits of the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu.

41 Effect of transits by planets over houses containing more benefic dots in the Ashtakavarga.

42—44. Puro Lattas (पुरोलत्ता) or forward Lattas and Prishta Lattas (पृष्ठलत्ता) or rear Lattas.

45—46 Effect of the Lattas

47 Conjunction of two or more Lattas and its effects.

48. Effects of transit in Subha (शुभ) and Asubha (अशुभ) Vedhas in the Sarvatobhadrachakra (सर्वतोभद्रचक्र).

49 Expiation by Santhis of evil effects arising from bad Dasas, Apaharas, low figure of benefic dots, transit through bad places, etc

50 Planets are always productive of good to

persons who do not harm others, do virtuous acts, etc.

ADHYAYA 27

1. The planetary conditions leading to asceticism.
2. The particular class of ascetics to which the native concerned would belong.
3—4 Some more ascetic Yogas.
5. The various kinds of ascetics mentioned.
6. Yoga for becoming a miserable devout
7 Effect of a Rajayoga co-existing with the Yoga mentioned in the previous sloka.
8. Yogas leading one to become a successful ascetic and respected by all.

ADHYAYA 28

1—4. The contents of the 27 Adhyayas.
5. The author's birth place.
6. His family deity.

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MAHAPURUSH

॥ श्री गणेशाय नमः ॥

फलदीपिका
PHALADEEPIKA

प्रथमोऽध्यायः

सम्पदानं वितनुते चिरुवेदनृणां
मासाब्दवासरवलैरथ ऊर्ध्वगं यत् ।
सत्यं कथिकथिदुपेत्यगसत्यमेकं
ज्योतिः परं विपाप्तु परमस्मितां श्रियं नः ॥ १ ॥

ADHYAYA I.

Sloka 1.—May we be blessed with beatitude without end by that Supreme Reality—the one heavenly Light without a second (the Sun), which when once above the horizon, remains on and in full view of the moon-dwelling manes, pole-dwelling celestials and the earth-dwelling mortals, for (i. e., which has for these beings a diurnal arc measuring) half a synodic lunar month, half a solar year and the entire day time of a solar nychthemeron respectively, and which sometimes (to wit, with northern declination under north polar heaven) is dextral (i. e., moves on almucantars from left to right), and sometimes (to wit, with southern declination under south polar heaven), sinistral (i. e., moves on almucantars from right to left).

वाग्देवीं कुलदेवतां मम गुरून् कालत्रयज्ञानदान्
सूर्यादींश्च नवग्रहान् गणपतिं भक्त्या नमस्येश्वरम् ।
संक्षिप्ताभिपराशरादिकथिताद् मन्त्रेश्वरो देवविद्
वक्ष्येऽहं फलदीपिकां सुविमलां ज्योतिर्विदां प्रीतये ॥२॥

Śloka 2 —I the astrologer Mantreswara, first make my reverent obeisance to Sarasvatī the Muse of Learning, to my family-deity, to my parents and teachers to the nine planets beginning with the Sun, which bestow omniscience *viz* knowledge of past, present and future) to Ganesa, the lord of Siva's cohorts of divinities, and, above all, to Siva, the Supreme, and then proceed to give out here for the delectation of astrologers a very limpid conspectus of the teaching of Atri Parasara and the rest, under the title "Phaladīpikā" (= "Light on Apotelesmatics")

[illegible]

Śloka 3 The exact time of the birth of a person with the actual number of Vighatikas elapsed as revealed by foot measurement or by the gnomonic shadow and other apparatus should first be apostasy ascertained Then the positions of the planets coincident with observation should be set down with the help of mathematical expedients) instruments Then the Bhavas and the strength of planets should be investigated and through them the effects should be judged.

[illegible]

Śloka 4 The parts of the body of the person काल (Kala) beginning with the Lagna are respectively 1) the head (2) the face (3) the breast 4. the heart (5) the

body (6) the hip (7) the groins (8) the private part (9) the two thighs (10) the two knees (11) the two calves and (12) the two feet. The concluding portion of the signs, Vrischika, Meena and Kataka is called भसन्धि (Bhasandhi, or ऋक्षसन्धि (Rikshasandhi). Others apply this term to the last portions of all the signs.

अरण्ये केदारे शयनभवने भाग्रसलिले
गिरौ शाखःसस्यान्वितभुवि चिद्रा वाहि सुविरे ।
जलाधीशस्थाने सजलविपिने भाहि विचर-
त्कुलाले शीलाके वसतिरपिता मेषभवनात् ॥५॥

Sloka 5. -The abodes of the 12 signs from Mesha onwards are respectively (1) the forest (2) a field under water (meadow) (3) a bed room (4) a chasm with water in it (5) a mountain (6) a land with water and corn (7) the house of a Vaisya (8) a hole or cavity (9) King's residence (10) water-abounding forest (11) the spot frequented by potters and (12) water.

भौमः शुक्रबुधेन्दुसूर्यशशिजाः शुक्रारजीवार्कजाः
प्रान्तो देवगुरुः क्रमेण कथिता मेषादिराशीश्वराः ।
सूर्याद्युच्चगृहाः क्रियो वृषसुतस्त्रीकर्किमीनाश्चुका
विद्वद्भिर्मनुयुक्तिभीतुभवनात्तौस्ते ऽस्तनीचाः क्रमात् ॥६॥

Sloka 6. Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively declared the lords of the signs from Mesha onwards. Mesha, Vrisha'bha, Makara, Kanya, Karkataka, Meena and Tula are the exaltation signs of the seven planets respectively from the Sun onwards, their signs of 'fall' being the 7th from their exaltation ones. The highest exaltation and fall of the planets counting from the Sun are the 10th, the 3rd,

the 28th, the 15th, the 5th, the 27th and the 20th degrees of the several signs.

सिंहोऽजवृषकन्यायुक्तुलाकुम्भाः क्रमात्त्रिकोणा रवे-
र्विंशोनेन्दूच्चभाच्छोडशभवारैर्हीनभूतांशकाः ॥
भाग्यार्धांशभृगुच्चभाद्गुरुभतो भौमांश कोऽसिंह
स्वाच्चाः कर्किभवार्धाकरा रविभाद्भुक्तभवाः ॥६॥

Shloka 7—Simha, Vrishabha, Mesha, Kanya, Dhanus, Tula and Kumbha are the Moolatrikona (first triangular) signs of the planets from the Sun onwards. The first 20 degrees of Simha, the last 27 degrees of Vrishabha (27 degrees after the highest exaltation degree), the first 12 degrees of Mesha, the 5 degrees following the highest exaltation degree of Mercury in Kanya, i.e. 16 to 20, the first 10 degrees in Dhanus, the first five degrees in Tula and the first 20 degrees of Kumbha form respectively the Moolatrikona portions of the 7 planets from the Sun onwards. The first half of Dhanus, Kanya, Mithuna, Kumbha and Tula are bipeds or human signs. Vrischika is a [illegible] (Keeta = reptile) or centiped sign. Karkataka, latter half of Makara and Meena are watery signs. The rest viz. Mesha, Vrishabha, Simha, Dhanus (latter half) and Makara (first half) are quadruped signs.

नोचर्क्षवर्धमनमकरकाश्च पृष्ठोदयौ वरे रसाव-
ये पृष्ठोदयोभयोदयाः कोदयाः पृष्ठोदयोभयाः ।
कीटाः शेषचतुष्पदाः कर्कोऽन्त्यभिन्ना राशिचतुर्थाः क्रमा-
दुर्वाश्च नवकाकाशि तु पुरुषाश्चान्त्यपुरुषाद् द्वयात् ॥८॥

Shloka 8—The signs Vrishabha, Karkataka, Dhanus, Mesha and Makara rise with their back (पृष्ठोदय—Prishtodaya). Mithuna and Meena come under Ubhayodaya

(उदयोदय). The rest appear with their faces and are termed Sirshodaya (शीर्षोदय) signs. The Prishtodaya signs and Mithuna belong to the Moon and are termed nocturnal Rasis. The other six belong to the Sun and are termed diurnal signs. The four signs counted from the Rasi last passed (left) by the Sun are in their order termed (1) ऊर्ध्व (Urdhva, or tending upwards (2) अधः (Adhah) beneath or under (3) सम (Sama)-even or level and 4 वक्र Vakra)-bent or crooked. The same order holds good in the case of the other 8 signs.

मेषाद्याः चरं स्थिराख्यमुभयं द्वारं बहिर्गर्भकं
धातुर्मूलमिलेच जीव उदितं क्रूरं च सौम्यं विदुः ।
मेषाद्याः त्रिकोणकोणसहिताः वाणादिमाद्याः क्रमा
दोजस्त्रीजनयं युगाद्य युगतिर्वामाङ्गमन्यत्पुनः (१०)

Sloka 9.—The signs from Mesha taken in order are (1) चर (Chara, moveable or cardinal, स्थिर (Sthira)-fixed and उभय (Ubhaya)-dual, mutable or common, (2) द्वार (Dwara)-entrance, बहिः (Bahis)-outside and गर्भ (Garbha)-inside, (3) धातु (Dhatu) or mineral, मूल Mula, or vegetable and जीव (Jeeva) or animal, (4 क्रूर (Krura) or fierce and सौम्य (Saumya) or auspicious (5) odd and even and (6) male and female. Mesha, Vrishabha) Mithuna and Karkataka with their Trikona or triangular signs represent the four quarters commencing from the East. The six houses from the 7th represent the left-side limbs of Kalapurusha while the other six houses (e., reckoned from the Lagna) represent the right-side ones.

लग्नं होरा कल्यदेहोदयाख्यं रूपं शीर्षं वर्तमानं च ज्ञेयम् ।
सिंहे सिंहा लग्नतश्चापि युक्तिः दृक्षाद्यन्तं दक्षिणं वाहुमन्यम् ॥

Sloka 10.—Lagna, Hora, Kalya (कल्य), Deha (देह) Udaya (उदय), Rupa (रूप), Seersha (शीर्ष) Vartamana

(जीवन - living) and Janma (जन्म) are the names of the Ascendant or the first house Vitta (वित्त wealth), Vidya (विद्या learning), Swa (स्व), Annapana (अन्नपान riches) food and drink), Bhukti (भुक्ति eating, the right eye (दक्षाक्षि Dakshakshi), face (आस्य - Asya), letter or document (पत्रिका - Patrika), speech (वाक् Vak) and Kutumba (कुटुम्ब) are appellations for denoting the second house

कुजिक्योरो दक्षकर्ण च सेना वीर्यं शौर्यं विक्रमं भ्रातरं च ।
भेदं क्षेत्रं मातुलं भागिनेयं बन्धुं मित्रं वाहनं मातरं च ॥ ११॥
राज्यं गोमहिषसुगन्धवस्त्रभूषाः पातालं हिबुकसुखाम्बुसेतुनद्यः
राजाङ्कं करविकरालयीमधिष्ठानाद्यान् सुतमतिश्रुतिस्मृतीश्च ॥

Slokas 11-12 —Duschikya (दुश्चिक्य) Urasa (उरस breast), the right ear, army, courage, valour, prowess and brother are the designations of the third house House, land, maternal uncle, a sister's son, a relation, a friend, vehicle, mother, kingdom, cow, buffalo, perfume clothes, ornaments, the nadir Hibuka (हिबुक), Sukha (सुख happiness) water, bridge and river are the terms to denote the 4th house.

Rajanka (राजाङ्क-Sovereign's mark) a minister Kara (कर-tax hand or toll) Athmas (आत्मन्), intelligence (धी Dhi) knowledge of the future, Asu (असु life son (सुत Suta), belly (उदर Jatara), Sruti (श्रुति Vedic knowledge and Smritti (स्मृति - traditional law) are the names of the 5th house

ऋणास्त्रचौरक्षतरोगशत्रूद् ज्ञात्यालिपुष्कलवलीवलाः ।
ज्ञातिव्यथाक्षेत्रबहुक्षकाशान् सुताग्रचौरान् बलिमार्गमार्गौ ॥

Sloka 13 —Rina (ऋण debt), Astra (अस्त्र arms), Chora (चोर thief), Kshata (क्षत wounds), Roga (रोग disease), Satru (शत्रु - enemy), Jnati (ज्ञाति paternal relation), Ali

(आधि battle). Dushkritya (दुष्कृति-a wicked act), Agha (अघ sin), Bhaet, भीति fear) and Avasa (अवसाद humiliation) are the names of the 6th house. Iamitra (अमित्र), Chittottha (चित्तोत्थ desire), Mada (मद passion), Asta (अस्त set), Kama (काम-desire), Dyuna (द्यून), Adhvan (अध्वन् a way or road), Loka (लोक people), Pati (पति husband), Marga (मार्ग-way) and Bharyа (भार्या-wife) are the designations of the 7th house.

[illegible]

Slokas 14.—Mangalya (मांगल्य) Randhra (रन्ध्र) Mritya (मृत्यु), Adhi (आधि mental pain), Parabhava (पराभव defeat or insult), Ayus (आयुस्) Klesa (क्लेश sorrow), Apavada (अपवाद blame or scandal) Marana (मरण death), Asuchi (अशुचि impurity), Vighna (विघ्न obstacle or impediment) and Dasa (दास servant) are the terms to denote the 8th house. Acharya (आचार्य preceptor), Daivata (दैवत deity), Pitru (पितृ-father) Subha (शुभ anything auspicious), Purva bhagya (पूर्वभाग्य previous luck), Puja (पूजा worship), Tapas (तपस् penance), Sukrita (सुकृत virtue or religious merit a good or virtuous act Pautra (पौत्र grand son), Japa (जप-prayer) and Aryavamsa (आर्यवंश-noble family) are the names for the 9th house.

[illegible]

Sloka 15.—The terms to indicate the 10th house are

Vyapara (व्यापार - commerce), Arpada (आरूढ - rank or position), Mana (मान - honour), Karma (कर्म-occupation), Jaya (जय - success), Sat (सत्-good), Kirti (कीर्ति fame), Kratu (क्रतु sacrifice), Jeevana (जीवन livelihood or profession), Vyoma (व्योम sky or zenith), Achara (आचार good conduct), Guna (गुण quality), Pravritti (प्रवृत्ति-inclination), Gamana (गमन-gait), Ajna (आज्ञा command) and Meshursna (मेषुरण) Labha (लाभ gain), Aya (आय - income), Agamana (आगमन -acquisition), Apthi (आप्ति - getting, gain), Siddhi (सिद्धि - accomplishment, fulfilment), Vibhava (विभव - wealth or riches) Prapthi (प्राप्ति-profit), Bhava (भव), Slaghvata (श्लाघ्यता-veneration, commendation), eldest brother or sister left ear, Sarasa (सरस any thing juicy or succulent), and hearing of some pleasing or delightful news are the expressions for the 11th house.

दुःखाङ्घ्रिवामनयनक्षयसूचकाख्य-
दारिद्र्यपापशयनव्यथिरःफलाख्यान् ।
आचाहयन्ति गणिताः क्रमशोऽत्र तीव्र-
स्थानं विपद्व्ययपरायणराशिनाम (१२)

Sloka 16.—The designations used for the 12th house are Dukkha (दुःख - misery), Anghri (अङ्घ्रि leg), Vama Nayana (वामनयन - left eye), Kshaya (क्षय loss, decline), Suchaka (सूचक - a tale-bearer, spy), Anthya (अन्त्य last) Daridrya (दारिद्र्य poverty) Papa (पाप sin), Sayana (शयन bed), Vyaya (व्यय), Ripha (रिःफ), and Bandha (बन्ध imprisonment). Thus have been declared in their order the names of the 12 houses. The 3rd, the the 6th, the 12th and the 8th houses are termed Leena Sthanas (लीनस्थान concealed or hidden houses)

दुःस्थानमत्रमरिदुष्टमतोऽवशाद्यः सूर्यादयस्तनयगे गुरुतो ग्रहिष्यन् ।
आयुर्दिनप्रकटनाप्तमतुर्दशानि केन्द्रं हि कण्टकमुपचयमाप्तुकम् ॥

Sloka 7—The 8th, the 6th and the 12th houses are known as Dusthanas (दुःस्थान) or houses of evil. The rest are termed good houses and will be propitious to the native. The 1st, the 10th, the 7th and the 4th houses are known by the terms Kendra (केन्द्र), Kantaka (कण्टक), and Chatushtaya (चतुष्टय).

पणफरमिति केन्द्रादूर्ध्वमापोक्लिमन्यत्-
परमथ चतुरस्रं नैधनं वस्तुमं च ।
अथ सदुपचयानि व्योमशौर्यारिलाभा
नवमसुतमयुग्मं स्यात् त्रिकोणं पशस्तम् ॥१८॥

॥ इति मन्त्रेश्वरविरचितायां फलदीपिकायां संज्ञाध्यायः प्रथमः ॥

Sloka 18. The houses next to the Kendras, i. e., the 2nd, the 5th, the 8th and the 11th are known as Panaphara (पणफर). The 3rd, the 6th, the 9th and the 12th are Apoklima (आपोक्लिम) houses. The 4th and the 8th are designated Chaturasra (चतुरस्र) houses. The 10th, the 3rd, the 6th and the 11th houses are called Upachaya (उपचय); the 9th and the 5th are known as Trikona (त्रिकोण) or triangular) houses and these are auspicious.

Thus ends the first Adhyaya on "Definitions" in the work Phaladeepika composed by Mantreswara.

॥ द्वितीयोऽध्यायः ॥

तात्कं वर्षं पितृशुभफलं चात्मसौख्यप्रतापं
वैरं तीर्थं क्षमितिविजयं राजसेवां प्रकाशम् ।
हीनं वार्धं क्षमगिरिगतिं होमकार्यप्रवृत्तिं
देहस्वास्थं कथयतु दुःखस्तैक्ष्यमुत्साहमर्कात् ॥१॥

ADHYAYA II.

Sloka 1.—It is through the Sun that a wise man ought to ascertain about a person's copper, gold, father, anything auspicious, one's own self, happiness, prowess courage, power victory in war, service under the sovereign, glory, any work relating to the God Siva, trip to forest or mountainous regions, taking an active part in Homas or Yajnas, temple, acuteness and enthusiasm.

> आयु स्वस्थि मनःसुखमनुपचिकाणं सिंह चामरे
> छत्रं सत्यजनं फलानि सुमनः पुष्पाणि लक्ष्मीं हविम् ।
> कीर्तिं कीर्तिकलाप्रतोषमधुरश्रीरागिवक्त्राम्बुजो
> गोपाणि सुखभोजनं मनुसुखं कर्णं चंद्रेन्द्रुत ॥२॥

Sloka 2.—It is from the Moon that one ought to determine the welfare of the mother, mental tranquillity sea-bath, white chowrie, umbrella, good fan, fruits, tenderness, flowers, corn, agriculture, fame, acquisition of pearls, lead metal, silver sweet substances, milk etc., cloth, water, cows, women, good meals, bodily health and beauty

> स्वर्णं भूकलिनं सहोदरसुतं कीर्तिं रणं साहसं
> विद्रुमं च महानसाग्निकलकाकाम्बुजोत्तिन्दुम् ।
> वस्त्रं पत्कमनीयनिम्बसलोकि महीजाद्रे
> द्वीपं चित्तसमुद्भवं च सतुषं सेनाधिपत्यं क्षतम् ॥३॥

Sloka 3.—It is through Mars that a person should ascertain his strength, products derived from the Earth, the qualities of his brothers, cruelty, battle, daring act, odium, kitchen fire, gold, kindred, weapon, thieves, enemies, energy attachment to females not his own, uttering falsehood, prowess, mental dignity (loftiness of thought), sin commanding an army, and wounds

[illegible]

Sloka 4.—It is Mercury that influences one's learning, eloquence, skill in the fine arts, eulogy from the learned, maternal uncle, dexterity in speech, cleverness in religious and taboo and the law, aptness for acquiring knowledge, intelligence, sacrifice, any religious site relating to Vishnu, truth, speech, oyster shell, place of its resting, skill in mechanical arts, rise, the rank of an heir apparent, friends and one's sister's son or daughter, etc.

[illegible]

Sloka 5. It is through Jupiter that one ought to seek all matters about one's knowledge, good qualities, sons, minister, behaviour, teaching, magnanimity, knowledge of Vedas, Sastras and Smritis, prosperity in everything, beatitude, reverence to Gods and Brahmins, sacrifice, penance, religious faith, treasure-house, wisdom (learning), conquering of the senses, happiness of the husband, honour and compassion.

[illegible]

Sloka 6. Information regarding one's wealth, vehicles, clothes, ornaments, hoarded goods, triple sym-

phony (union of song, dance and instrumental music), wife, happiness, scents, flowers, sexual intercourse, couch, house, prosperity, pleasure in poetry addiction to many women, sport, lasciviousness ministership, charming speech marriage and festivity should be sought for through Venus.

आयुर्मृत्युं भयं भङ्गं पतितत्वं दुःखमामयम्
दारिद्र्यं भृतकाचारकाकुसम्पर्कौकलिप्रियम् ।
स्थैर्यं नीचजनाश्रयं च महिषं तन्द्रीमुखं चायसं
दासत्वं हलिनाधनं रविसुतात्कारागृहं बन्धनम् ॥७॥

Sloka 7 —As regards one's longevity, death, fear, degradation, misery, humiliation, sickness, poverty, labourer reproach, sin, [illegible], censure, [illegible], constancy, resorting to low people, buffalo, drowsiness, debts, iron, servitude, agricultural implements, jail and captivity, one ought to guess through Saturn.

पित्ताधिकसारोऽस्थिकचक्रं रक्तप्रभाकृतिः स्वाम्यपुपिङ्गलाक्षः ।
पीनुन्नभाक्षाम्बुरुहेहः शूरः प्रचण्डः पृथुबाहुरर्कः ॥८॥

Sloka 8 —The Sun is of a bilious temperament and is strong in bones in the body He has a limited quantity of hair and possesses a dark-red form. He has eyes of a reddish brown colour He is clad in red and has a square-built body He is valiant and wrathful, and has massive arms.

स्थूलो युवा च स्थविरः कृशः सितः कान्तेक्षणश्चासितसूक्ष्ममूर्धजः ।
रक्तकसारो मृदुवाक् सितांशुको गौरः शशी वातकफात्मको मृदुः ॥

Sloka 9 The Moon has a huge body, and is young as well as old, he is lean and white has fine lovely eyes, black and thin hair He governs blood He is soft in speech, wears a white garment and is beautiful

in complexion. He has wind and phlegm in his composition and is mild in temperament.

मध्ये कृशः कुञ्चितसीतकेशः क्रूरेक्षणः पैत्तिक रक्तबुद्धिः ।
रक्ताम्बरो रक्ततनुर्महौजस्वी ऽल्पोदरस्तस्तरुणोऽतिमन्युः ॥१०॥

Sloka 10 Mars has a slender waist, curled and shining hair. He has fierce eyes, he is bilious and cruel in nature. He wears a red garment, and is of a reddish hue. He is wrathful but exceedingly generous. He has a youthful appearance and governs marrow in the body.

दूर्वाकिलाश्यामतनुर्त्रिधातुमिश्रः शिरायाम्बुरोक्तियुक्तः ।
रक्ताम्बराङ्गो हरितः सुकल्पकेशारो बुधो हास्यकविः समाङ्गः ॥

Sloka 11.—Mercury is green as the blade of Durva or panic grass. He is a mixture of the three humours वात (Vata - wind), पित्त (Pitta - bile) and कफ (Kapha - phlegm). His body is full of veins. He is pleasant in his speech. He has red and long eyes and is clad in green. He governs the skin, is fond of fun and possesses even limbs.

पीतद्युतिः पिङ्गकचेक्षणः स्यात् पीनोन्नतोरास्तु बृहच्छरीरः ।
कफात्मकः सौम्यमतिः सुरेज्यः सिंहाम्बुनादश्च बहुप्रधानः ॥१२॥

Sloka 12 Jupiter has a body of yellowish hue. His eyes and hair are brown. He has got a fat and elevated chest and possesses a big body. He is phlegmatic in temperament and is exceedingly intelligent. His voice is similar to that of a lion or the sound of the conch. He is always after wealth.

If वसाप्रधानः be the reading, the translation will be, "He governs fat."

चित्रांबरः कुटिलकृष्णकेशः स्थूलावयवेहम बलान्वितात्मा ।
दूर्वांकुराभः कमलो विशालनेत्रो भृगुः सान्वितशुक्रबुद्धिः ॥१३॥

Sloka 13 Venus is clad in a garment of variegated colour. He has black curled hair. His limbs and body are huge. He has much wind and phlegm in his composition. His body has the colour of the Durva sprout. He is very lovely and has broad eyes. He has treasured his virile power.

शनैश्चरस्तिमिरोचलः कृशातनुर्दीर्घ शिराकोऽनिलः
कृष्णाङ्गः पलललवाऽनिलिपुणः कान्यालको निर्दयः ।
दृष्टिः स्थूलखलिनः पलचरोमाङ्गोऽनुचित्तालसो
रौद्रः कोपपरो जरापरिणतः कृष्णाम्बरो मारुतिः ॥१४॥

Sloka 14 :Saturn is dark in form, lame, and has wind in his composition. He has got deep eyes, and a lean and tall body full of arteries and veins. He is idle, and is exceedingly calumniating. He governs the muscle in the body. He is cruel, and has no pity. He is dull headed. He has got large nails, teeth, still hair and limbs. He is dirty and is of sinful disposition. He is fierce and is a personification of anger. He is ripe with old age and wears a black garment.

रेवं चाल बहिःश्मशानकलहेशो रवेः पूर्वदिक्
दुर्गास्तावकपूजनीयचिनकुस्थानं विशोर्वाहनिक् ।
कोटस्थेक्षणवायुकर्मभुवि विन्यस्ता कुजस्योदिता
विद्वद्विष्णुसमाविहारनगकस्थानान्युदीची विधुः ॥१५॥

Sloka 15 —The following are the places frequented by the Sun. A temple belonging to Siva, an open area, an open place where there is fight, a region destitute of water and the Eastern quarter. The Moon's abodes are

the place where Goddess Parvati is kept, the spot occupied by a female, a place where there is water, a herb or plant, a spot where honey or liquor is kept and the North west quarter. The places resorted to by thieves are occupied by [illegible] people, one where there is fire, a battle-field and the Southern quarter are declared to belong to Mars. Mercury governs the places frequented by lea. and men, the spot where God Vishnu is kept an assembly, a recreation ground, a mathematical hall and the Northern quarter.

[illegible]

Sloka 16. The places belonging to Jupiter are Treasury, the Aswattha Pipal tree, the dwellings of Gods and Brahmans, and the North east quarter. The places of Venus are courtesan's quarters, the harem, the lancing hall, the bed room, and the South east quarter. Saturn's abodes are the lines where low people (out castes) live, dirty places, Western quarter and the temple of the deity [illegible] Sasta generally known as [illegible] *Jaradev* in Tamil and analogous to [illegible] in Kannada). The places of Rahu and Ketu are an ant hill, the dark holes occupied by serpents and the South western direction.

[illegible]

Sloka 17.—A worshipper of Siva, a physician, a king, a performer of a sacrifice, a minister, tiger, deer

and the ruddy gooses, are signified by the Sun. One who worships शास्ता (Sasta deity a female, a washerman, a cultivator, an aquatic animal, a hare, an antelope, crane and the Greek partridge are denoted by the Moon.

भौमो महानसगतायुधधृत्सुवर्ण
कारात्रकुक्कुटशिवाकपियुग्रचोरा
गोपक्षिचित्रगणकोत्तमविष्णुदासा-
स्तार्क्ष्यः किकीदिविधुकौ शशिजो चिडालः ॥१८॥

Sloka 18 Matters relating to the cook (in the kitchen), an arms bearer, a goldsmith, a ram, a cook, a jackal, a monkey a vulture and a thief belong to Mars. A cowherd, a learned man an artisan, a clever accountant, a Vishnu bhakta (worshipper of Vishnu), Garuda, a Chataka bird, a parrot and a cat are represented by Mercury.

वैद्यकमन्त्रिगुरुविप्रयतीशमुख्याः
पारावतः सुरगुरोस्तुरगश्च हंसः ।
गानी धनी विटवणिक्नटतन्तुवाय
वेश्यामयूरमहिषाश्च भृगोः शुकौ गौः ॥१९॥

Sloka 19 —An astrologer, a minister, a preceptor a Brahmin, a Sanyasi-chief, an important personage, a pigeon, a horse and a swan relate to Jupiter. About a musician, a wealthy man a sensualist, a merchant, a dancer, a weaver, a courtezan, a peacock, a buffalo, a parrot and a cow, one ought to ascertain through Venus.

तैलक्रयी भृतकनीचकिरातकाय
स्कारास्त्र दन्तिकरटाश्च पिकाः शनेः स्युः ।
वीकाहितुण्डिलराजबुकाकुलर्य
ध्वान्ताद्यो मशकमत्कुणकम्पुलूकाः ॥२०॥

Sloka 20—An oil monger, a servant, a vile person, a hunter, a blacksmith, an elephant, a crow and the cuckoo—these have to be assigned to Saturn. A Buddhist, a snake-catcher, an ass, a ram, a wolf, a camel, a serpent, a place enveloped in darkness and the like, a mosquito, a bug, an insect and an owl, all these should be declared to belong to Rahu and Ketu.

सौम्यः समोऽर्कज्ञसितग्रहेशी कवीज्यो
दिग्दोहिनी रविबुधाग्रपरे समाः स्युः ।
सौम्यस्य मन्दभृगुजौ तु समौ रिपुर्ज्ञः
सौम्यस्य शीतगुरवः सुहृदो मिताश्च ॥२१॥

Sloka 21—Mercury is the Sun's neutral. Saturn and Venus are his enemies. The Moon's friends are the Sun and Mercury, the rest are all neutrals to him. Mars' neutrals are Venus and Saturn, and Mercury is his enemy. The Moon is Mercury's enemy; Venus and the Sun are his friends.

सूरेर्द्विषौ कविबुधौ रविजः समः स्वा
न्यन्यौ कवेर्गुरुजौ सुहृदौ शशिज्ञौ ।
जीवः समः सितबुधौ रविजस्य मित्रे
ज्ञेया अमुक्तकथितास्तु तदन्यथा स्युः ॥२२॥

Sloka 22—Venus and Mercury are the enemies of Jupiter, Saturn is neutral to him. Jupiter and Mars are neutral towards Venus. Saturn and Mercury are his friends. Jupiter is neutral towards Saturn. Venus and Mercury are his friends. In cases where certain planets have been omitted, they must be considered to fulfil the relationship that has not been mentioned.

अन्योन्यं त्रिसुखस्वान्त्यमवगास्तत्काममित्राण्यमी
तत्रैसर्गिकमन्यथेदृग् कथयेत्तत्स्वातिमित्राहितान् ।

तीर्यादि रविजो गुरुर्गदसुतौ भौमश्चतुर्थाष्टमौ
पूर्णं पश्यति सप्तमं च सकलास्तेभ्यस्त्रिषु द्वे क्रमात् ॥२३॥

Sloka 23. Planets are mutually friendly for the time being when they occupy the 3rd the 4th, the 2nd, the 10th the 12th and the 11th from one another. Ascertain what planets are naturally friendly, what are naturally neutra and what are inimical and then deduce from these two kinds of friendship those that are very friendly and those that are very inimical

Saturn casts a full glance at the 3rd and 10th houses Jupiter at the 5th and 9th and Mars at the 4th and 8th All planets cast a quarter glance at the 3rd and 10th houses, half a glance at the 5th and 9th, three-quarters of a glance at the 4th and 8th, and a full eye at the 7th

सूर्यादित्यवं क्रमो विभजनमासाह पक्षः शर-
त्तिथी शुक्रगुरू रविक्षितिसुतौ चन्द्रो बुधोऽन्त्यः शनिः ।
प्राहुः सत्त्वरजस्तमांसि रविभूपूर्वकाः कोणतो परे
भौमादङ्कुजो शनी शशिसुतो जीव शशिभार्गवः ॥२४॥

Sloka 24.—The planets from the Sun onwards sway over periods of half a year, a Muhurta (2 ghatikas), a day, two months, one month, 15 days and a year respectively

Venus and Jupiter are Brahmins, the Sun and Mars are Kshatriyas. The Moon is a Vaisya, Mercury is the lord of the Sudra community Saturn is the leader of the outcastes The Moon, Jupiter and the Sun are planets typifying सत्त्व (Satva). Venus and Mercury are essentially the planets of Rajas (रजस्) or passion. Mars and Saturn own Tamas (तमस्) or darkness as their distinguishing characteristic

The lords of the six seasons reckoning from Greeshma are (1) The Sun and Mars, (2) The Moon, (4) Mercury, (4) Jupiter, (5) Saturn and (6) Venus.

[illegible]

[illegible]

[illegible]

[illegible]

Sloka 26. The Moon represents the body and the Sun, the soul. Mars and the other planets denote the five senses. The conjunction of the Sun with Rahu, Gulika and Kala will cause trouble to the body and the soul.

Mercury governs smell (nose). Venus and the Moon taste, (the Sun and Mars govern sight. Jupiter sound. The rest, viz., Saturn, Rahu and Ketu governs touch.

[illegible]

Sloka 27.—The waning Moon, the Sun, Mars, Rahu, Ketu and Saturn are known as malefic planets. Mer-

cury too in conjunction with any of them is malignant also

Ketu, Mercury, and Saturn are eunuchs Venus, Rahu, and the Moon are females. The rest, *viz.*, the Sun Mars and Jupiter are males. Rudra Siva), Amba (Parvati) Guha (Kumara) Vishnu, Brahman, Lakshmi, Kala (Yama), the serpent Adisesha and Brahman are the presiding deities of the planets from the Sun in their order.

Fire water fire, earth, ether, water and air are the constituents respectively of the Sun and other planets taken in their order.

[illegible]

Sloka 28 The Sun's grain is wheat, the Moon's, rice the grain belonging to Saturn is sesamum, that of Jupiter Bengal gram that of Ketu horsegram The grain signified by Mars is Dhal Mercury represents green gram, Dolichos lablab or cowgram (*[illegible]*) is denoted by Venus, and black gram by Rahu

The countries signified by the nine planets, Rahu, the Sun Saturn Mars, Jupiter, Mercury the Moon Ketu and Venus are respectively (1) Ambara, (2) Kalinga (3) Saurashtra, (4 Avanti (5) Sindhu, (6, Magadha, (7) Yavana, (8) Parvata and (9) Kosala

[illegible]

Sloka 29 The ruby is the Sun's precious stone; the pure spotless pearl which is fit to be beautifully

worn belongs to the Moon Coral belongs to Mars. Mercury's precious stone is the emerald shaped like the bird Garuda Topaz belongs to Jupiter Venus owns diamond Saturn's gem is the stainless sapphire. Agate and the Lapislazuli or Turkois are said to belong to the remaining planets Rahu and Ketu respectively

तानि लोहं धातुलाभ मधु क्षारं वर्णं रौप्यं वासरं भास्करादेः ।
वस्त्रं तत्तद्वर्णयुतं विशेषाच्चित्रं मन्दस्यात्रिवर्णं कुजस्य ॥३१॥

Sloka 31. The substances ascribed to the planets from the Sun onwards are copper, bell metal, copper ore, lead, gold, silver and iron.

The articles of apparel for the several planets will be such cloths as bear theirrespective colours But the one belonging to Saturn is a rag white the one appropriate to Mars will be a clothesinged by fire.

भानोः कटुर्भौमसुतस्य तिक्तं लावण्यमिन्दोरथ वाक्पतेश्च ।
मिश्रीकृतं चम्पकुरं पुरोक्तं शुक्रस्य चाम्लं च शनेः कषायः ॥

Sloka 31—Pungent bitter, saltish, mixed, sweet, sour acid) and astringent are the flavours respectively of the Sun, Mars, the Moon, Mercury Jupiter, Venus and Saturn.

भास्वद्गीष्पतिभानुभक्षितिसुतौ स्वात्मक्षिणे लाञ्छनं
शेषाणामितरत्र तिग्मकिरणात्कक्षां शिरः पृष्ठयोः ।
कक्षोऽक्षे वदने च लक्षिणचरणे स्थिरं वयांस्पर्कतो
भेषे नाथ शनेः नखं नग सनि क्षामाक्षय भाग्यतम् ॥३२॥

Sloka 32—The Sun, Jupiter, Mercury and Mars have their characteristic mark or token on the right side. The rest have their marks on the other side. The planets from the Sun onwards have marks on the hip, on the head, on the back, on the arm pit, on the shoulder, on the face, and on the leg.

The Sun is a person of 80 years. The Moon is one of 70 years. Mars is 18 years old. Mercury is a lad of 20 years. Jupiter is a person 30 years old. Venus is a child of 7years. Saturn and Rahu are each 100 years old.

नीलद्युतिर्दीर्घतनुः कुचर्मः पापी स्वपापग्रहमतः सहिंस्रः ।
असत्यवादी कपटी च राहुः कुष्ठी पराभिन्दति बुद्धिहीनः ॥३३॥

Sloka 33.—Rahu is black in colour, tall in stature, and of a low caste, he has got skin-disease; he is a heretic, he has got hic-cough, he speaks falsehood; he is cunning he suffers from leprosy, he reviles others and is devoid of intelligence.

रक्तोग्रदृष्टिर्विषवानुदग्रदेहः सशस्त्रः पतितश्च केतुः ।
धूम्रद्युतिर्धूमपः एव नित्यं भग्नाङ्गिताङ्गश्च कृशो दुरात्मा ॥३४॥

Sloka 34.—Ketu has a red and fierce look, a venomous tongue, and an elevated body, he is armed, he is an outcast, of a smoky colour, and is inhaling smoke always, he has crushed limbs, he is lean and is malicious

सीसं च जीर्णवसनं तमसस्तु केतो-
र्मृद्भाजनं विविधचित्रपटं प्रपिष्टम् ।
मित्राणि विष्टिमितिसौरसमसोर्द्वयोस्तु
भौमः समो नितरितो रिपवश्च शेषाः ॥३५॥

Sloka 35.—Lead and an old garment belong to Rahu, while a mud vessel and a mixed cloth of variegated colour have been allotted to Ketu.

Mercury, Saturn and Venus are the friends of Rahu as well as Ketu. Mars is neutral to them. The rest are enemies.

मूढोऽपि नीचरिपुगोऽद्यपक्ष्यमस्तो
दुःस्थः स्मृतो भवति सुस्थ इतीतरः स्यात् ।

चन्द्रे व्यपायतनुपद्यूनकामसंस्थे
तोयाभिवृद्धिमिह शंसति वृद्धिकार्ये ॥३६॥

Sloka 36.—Planets are said to be badly placed when they are eclipsed, debilitated (occupy a depression sign or Amsa), when they are posited in the house of an enemy, or when they occupy the 8th, the 6th or the 12th house. In other positions, they are said to be well placed.

If the Moon be in the 12th, 11th, 1st, 6th 5th, or the 7th house at the time of a query about water in a big irrigation project, increase of water can easily be predicted.

अम्बुनाथसमुद्भवद्रुरुणो वह्नि क्षितेन्दु रुहौ
गुल्मः केतुरहिश्च कण्टकतरू भौमार्कजौ कीर्तितौ।
वागीशा सफलोऽफलः शशिभृगू भौमज्ञजीवद्रुमौ
शुक्रेन्दू विधुरोपचि शनिरनागाख्य सालद्रुमः ॥३७॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां ग्रहभेदो नाम
द्वितीयोऽध्यायः

Sloka 37 The Sun represents trees that are inwardly strong and at the same time tall. The Moon and Venus indicate creeping plants Ketu and Rahu signify a clump of trees or a bush Mars and Saturn indicate thorny trees. Jupiter and Mercury signify respectively fruit-bearing and fruitless trees. Venus and the Moon represent those that are sappy and blossoming The Moon represents herbs, all sapless and weak trees are signified by Saturn, Rahu indicates साल trees.

Thus ends the 2nd Adhyaya on "Planets and their varieties" in the work Phaladeepika composed by Mantreswara.

॥ तृतीयोऽध्यायः ॥

क्षेत्रत्रिभागनवभागदशांशहोरात्रिंशांशसप्तमषष्टिभागाः कलांशाः ।
ते द्वादशांशसहिता दशवर्गसंज्ञा वर्गोत्तमो निजगृहे भवमे नवांशः ॥

ADHYAYA III.

Sloka 1—क्षेत्र (Kshetra or an arc of 30°), द्रेक्काण Drekkana, Decanate or an arc of 10°, नवांश (Navamsa or an arc of $3\frac{1}{3}$°), दशांश (Dasamsa or an arc of 3 or $\frac{1}{10}$ portion of a sign), होरा (Hora or $\frac{1}{2}$ of a sign *i.e.* an arc of 15°), त्रिंशांश (Trimsamsa or $\frac{1}{30}$ portion of a sign, *i.e.*, an arc of 1°), सप्तांश (Saptamsa or $\frac{1}{7}$th portion of a sign, *i.e.*, an arc of $4\frac{2}{7}$°), षष्ट्यंश (Shashtyamsa or $\frac{1}{60}$th portion of a sign, *i.e.*, an arc of $\frac{1}{2}$°) and कलांश (Kalamsa or $\frac{1}{3}$ portion of a sign, *i.e.*, an arc of $1\frac{1}{3}$°)—these along with the द्वादशांश (Dwadasamsa or $\frac{1}{12}$ portion of a sign, *i.e.*, an arc of $2\frac{1}{2}$°) are termed Dasa Vargas or ten fold divisions of the Zodiac. वर्गोत्तम (Vargottama, is the name given to that particular Navamsa in a Rasi which bears the same name as that of the Rasi itself.

दशांशषष्ट्यंशकलांशहीनास्ते सप्तवर्गाः खिलसंज्ञकाः ।
षड्वर्गसंज्ञास्तच्च राशिभावतुल्यं नवांशक फलं हि केचित् ॥२॥

Sloka 2—From the aforesaid ten Vargas if we omit the Dasamsa, Shashtyamsa and Kalamsa, the remaining 7 kinds of divisions are known as (सप्तवर्ग) Saptavargas. If from this we exclude the Saptamsa (सप्तांश) the remaining 6 kinds of division are known as (षड्वर्ग) Shadvargas. Some are of opinion that the effect emanating from a Navamsa is similar (or equal) to that of the Rasi and Bhava.

[illegible]

Sloka 3 The effect is half in the Rasis. In the other Vargas it is half and in the Shodasamsa Dasamsa and Shashtyamsa Vargas it is quarter. In an odd Rasi planets are said to be in infancy in boyhood in adolescence in advanced age and in old age according to the first second third fourth and the last six degrees respectively advanced by them in the sign. But in an even sign these several conditions have to be made out in the reverse order.

[illegible]

Sloka 4 Here means half of a Rasi in an odd sign the halves being respectively to the Sun and the Moon and in an even one to the Moon and the Sun. The Drekkana or the third portions of a sign are owned by the lords of the sign itself of the sun or the 5th house and of the 9th or the house of Subha. The owners of the Dwadasamsas or 12th portions of a sign are to be reckoned from that sign. In an odd sign the Trimsamsas or degrees or 30th portions are allotted to Mars Saturn Jupiter Mercury and Venus are respectively 5 5 8, 7 and 5. In an even sign it is reversed. That is, Venus Mercury Jupiter Saturn and Mars have 5 7 8, 5 and 5 degrees respectively. The first Navamsas in the several signs from Mesha onwards commence respectively with Mesha, Makara, Tula and Karkataka.

[illegible]

[illegible]—4

अथ विश्व दिवं कुजा रस धर्म षड्वंशकाधीशमे
क्रूराण्या समये विपर्ययमिद शेषास्तु सौम्याह्वया ॥५॥

Sloka 5 In the case of an odd sign, the Krura Shashtyamsas or unpropitious 60th portions are 1st, 2nd, 8th 9th 10th, 11th, 12th, 15th, 16th, 30th, 31st, 32nd 33rd 34th, 39th, 39th, 40th, 42nd 43rd, 44th, 48th, 51st, 52nd and 59th The rest are Saumya or propitious ones In the case of even signs it is reverse, that is the Shashtyamsa portions stand as Krura in the odd signs and the propitious or Saumya ones in the even signs and *vice versa*

खात् खतावकांशकी तु विषमे युग्मे तु कामात्तु भात्
खारीशाश्च कलोपपा विषिहरीशाकां समर्क्षेऽन्यथा ।
क्ष्माते चोपचयेऽन्त्यकांशकमथस्वर्क्षात्केन्द्रोत्तमे
वेगा: खत्र इत्र क्षयोदशमिता वर्गा: सदिष्टा परै: ॥६॥

Sloka 6. The Saptamsas or the 7th portions are in the case of an odd sign to be counted regularly from the sign itself, while in the case of an even sign they are to be reckoned from the 7th onwards In the case of an odd sign the Dasamamsas or 10th portions are to be counted from the sign itself in the case of an even sign, from its 9th onwards The lords of the Shodasamsas or the 16th sub-divisions in the case of an odd sign are those of the 12 signs reckoned from that sign onward and Brahma Vishnu, Hara and Ravi. In the case of an even sign this is reversed The renowned or auspicious parts of great excellence arise from the several Vargas (Rasi, Hora, Drekkana, etc) by the combination (of the special characteristics) of Trikona, Moolatrikonabhavana, Swakshetra, Swoochha, Kendra and Vargottama and number 7 in the case of the Saptha Vargas and 10 in the Dasa Vargas. Others reckon them as 13

वर्गान्योऽवतु वर्गोदक्ष सुहृत्स्वर्क्षोच्चमेषु क्रमात्-
त्रिंशिः पञ्च चतुर्भवाद्रिवसुभद्रसंख्यासु वर्गेष्वतः ।
प्राहुश्चोत्तमपारिजातकथितौ सिंहासनं गोपुरं
चेत्यश्वत्थदेवलोकसुरलोकोक्तांश पारावतम् ॥७॥

Sloka 7 Consider with reference to the 13 Vargas a planet's position, whether it is in a friendly house its own house or its exaltation house You will have the following kinds of Vaiseesh kamsas resulting The combination of 2 Vargas is called Paritata (पारिजात) the union of 4 Vargas is termed Uttama (उत्तम) that of 4, Gopura (गोपुर). When 5 Vargas combine it is called Simhasana (सिंहासन). The union of 6 Vargas is called Paravata (पारावत). The combination of 7 Vargas is called Devaloka (देवलोक) that of 8 Vargas, Surloka (सुरलोक) Atravata (अत्रावत) is the name given for the union of 9 Vargas.

Suppose Jupiter's position is 8 17° 25' 1" or the 2nd degree of Dhanus. Hence Jupiter has (1) Moolatrikona (2) Drekkana (3) Saptamsa (4) Navamsa (5) Dwadasamsa and (6) Kamsa Thus Jupiter must be declared to have attained a Paravatamsa

वर्गाभिन्नगुणार्थनीचविभवस्थानः पारिजातोत्तमः
स्वाचारं विनयान्वितं च विपुलं वसुभाजो दिशेत् ।
हेतो गोपुरभागः सुखमति स्वस्थेन गोपत्रिणं
वः सिंहासनगो वृषेन्द्रवनितं भूपालकुलं वरम् ॥८॥

Sloka 8 A planet in a Paritatamsa will make the native respectable, endowed with many good qualities, wealth, happiness, power and dignity A planet situated in an Uttamamsa will make him modest, clever and of good behaviour A planet that has attained a Gopuramsa secures to the person concerned

good intellect, wealth, lands, cows and house. A planet placed in a Simhasanamsa will enable the native to become the friend of a king or one on a par with him.

सेहाश्वहस्त्यादिसमाधि विभवं पारावतांशस्थितः
सत्कीर्तिं धनि देवलोकसहितो भूमण्डलाधीश्वरम् ।
कर्मं भूपतिमि सुरेन्द्रसदृशं सौरावतांशस्थितः
सद्भाग्यं धनधान्यपुत्रसहितं भूपं विदध्यात्सुखम् ॥९॥

Sloka 9.—The planet that has attained a Paravatamsa will make the native endowed with very good horses, elephants, vehicles and other princely appendages. The person in whose nativity a planet has reached a Devalokamsa will be a king widely renowned for his good qualities. The planet that has gained an Airavatamsa in a person's nativity will make him a second God Indra fit to be saluted by kings. The planet in a Suralokamsa secures to the native good luck, wealth, corn, children and kingship.

सर्वांशेष्वखिलेषु मृत्युरवलेष्वन्यान्य वक्ष्ये फला
नाशं दुःखमनर्थतां च विपदं बन्धुप्रियं तद्वदम् ।
भूपेषु मन्त्रिण वृष वृषवरे वर्गे वणिग्वाहिने
वर्षिष्ठं वृषिण वृषं गवपती बालायवस्थाफलम् ॥१०॥

Sloka 10.—If at a birth a planet be weak in all the 10 Vargas, it will cause the death of the native. If 9, 8, 7, 6, 5, 4, 3, 2, or 1 out of the 10 Vargas be weak, the following are the effects in their order as a result thereof: (1) destruction (2) grief (3) calamity (4) unhappiness (5) loss of relations (6) foremost among real ones (7) friend of a king (8) a wealthy man and (9) a king. If a planet should be strong in all the Vargas, the native will be the best among kings. The effect of a planet's being in the (बाल, Bala and other Avasthas will be that

the native will be (1) progressing (2) happy (3) a king (4) suffering from disease and 5) dead respectively

षड्वर्गेषु शुभबलाधिक्ययुते श्रीमान्धिरं जीवति
क्रूरांशे बहुके विकलमनसि दीनोऽल्पजीव शठः।
सर्वाणा बलिनो भृशोऽस्वल अंशेशयो दृगलेश्वरो
लग्नेशः कलया भृशी नृपसमः सोमीपतिर्भाग्यवान् ॥१२॥

Śloka 12 If there be a preponderance in strength of benefic planets in the Shadvargas, the native will be very wealthy and live for a long period. If the Lagna should happen to occupy Krura Amsas in the several Shadvargas the native will be poor, short-lived and of a wicked disposition. But if the lords of those Amsas be strong, the person concerned will become a king. If the lord (1) of the rising Navamsa (2) of the rising decanate or (3) of the rising) Lagna Rasi be strong, the native will respectively be a person (1) endowed with happiness and comfort (2) equal to a king, or (3) a ruler of the Earth possessing good fortune.

ओजे ऽहे ऽहोरा गतश्च सौ बलवान् क्रूरनिर्दयाढ्यो
युग्मे चान्द्री शुभेषु युतिविलवकोहयलीमाश्रयुक्तः
स्वल्पं स्वल्पेऽप्य मित्र अजकलमनिते कलाचन्द्रौ बलिष्ठौ
तत्रार्थी द्वौ च तद्वपति भवति चिरंजीवनुःखी धरायां ॥१३॥

Śloka 13 The person at whose birth malefics occupy the Sun's Hora in odd Rasis will be strong and sturdy, cruel in his behaviour and wealthy while the one born with benefics posited in the lunar Hora of even signs will be brilliant in appearance, will speak mildly, will be pleasant and graceful. If it be otherwise the effect also will be otherwise. If it be mixed the effect will be mixed. In the case of a nativity where the Lagna and the Moon are very strong and the lords

of the signs occupied by them be also similarly strong, the person concerned will be endowed with long life without any sorrow and will be widely renowned.

[illegible]—

सिंहाजमिथुनाद्यन्त्यत्रयाणां मेषधनुषोः प्रथमत्रिकः
मध्यो कन्यामिथुनयोर्द्विरायुधाख्यः पाशोऽलिमध्यो नक्रे।
[illegible] विनको वृषेऽन्त्यद्वयाणां वनिताख्यो
[illegible] [illegible] [illegible] [illegible] [illegible] ॥१३॥

Śloka 13. The last decanates of Simha, Mesha, Dhanus, Tula and Mithuna, the first ones of Dhanus and Mesha, the middle ones of Kanya and Mithuna are termed आयुध द्रेष्काणाः (Āyudha Drekkanas) or armed' decanates. The middle decanate of Vrischika is called पाश (Pāsa or noose). The first Drekkana of Makara is called 'Nigada' (निगड fetters) decanate. The first decanates of Simha and Kumbha and the middle one of Tula are vulture faced. The last decanate of Vrishabha is a bird [illegible] (Paksh) and the first decanate of Karkataka has a face like that of a pig.

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [

a dual sign, the 3 decanates in their order will be अधमा (Adhama or bad), मध्यमा (Madhyama or moderate) and उत्तमा (Uttama or good), while, in the case of a moveable sign this order will be reversed. In a fixed sign, the order will be bad, good and mixed. Thus will the effects also be, when these decanates are rising. So say the wise.

प्रेक्षाक्षेत्रे वर्गे शुभखगसहिते स्वोच्चमित्रवर्गे वा
सद्दृष्टिशशाङ्काङ्गे बलवति यदि चेत् द्वादशांशादिके वा ।
होरानाथे नवांशे चेदिह त्रिभशुभगो मित्रभूखगवीक्षो
दीर्घायुः साधुवाक्यः सुतवलसहितः सौख्यमाप्नोत्यजस्रम् ॥१५॥

Sloka 15—If the lord of the (rising) decanate be in his own Varga, or associated with a benefic planet or be in his own exaltation or friendly house, if the lord of the (rising) Trimsamsa, Dwadasamsa or Hora (Lagna?) possessing strength be in a similar position, the person concerned will be endowed with all good qualities, will always be pure, clever, long lived, merciful and wealthy, will possess children, will be widely renowned and enjoy all comforts in a royal style.

मन्दिस्थराशिपतिभात्तनुराशिगोऽयं
नवांशादराशिपतिसंयुतवर्गगोऽयम् ।
अर्कं यदीन्दु गुरिभार्गवराशिगोऽयं
नवद्विगो बलयुते शशिनेव विद्यात् ॥१६॥

Sloka 16—Note the Rasi occupied by Mandi at a birth and note also where the lord of that Rasi is posited. The Lagna at birth will be a position triangular to that of the aforesaid lord or one triangular to the Navamsa occupied by the owner of the sign representing the Navamsa occupied by Mandi. It may be triangular to the Navamsa Rasi occupied by Guika. When the Moon is strong, the Lagna should be de-

duced similarly through the Moon alone instead of through Mandi

[illegible]

Slos 17 The Moon if posited in her own or a friend s decanate will make the native beautiful in appearance and possessed of good qualities If she has attained an [illegible] Uttamavarga) she will also make him very lucky if she be posited anywhere else she will endow the native with such qualities as belong to the planet owning the house occupied by her Planets that are in their own Trimsamsas will do all that have been ascribed to them as Karakas If there be at least one planet in his own or exaltation house and at the same time aspected by or associated with a friendly planet the native will become a king endowed with riches

[illegible]

Slos 18 A planet is blazing when he is in his exaltation, he is happy in his Moolatrikona he is confident in his own house he is delighted in a friend's house calm when he has reached the Varga of a benefic planet He is capable when he shines bright with unclouded splendour

[illegible]

Slos 19 —He is tortured when overcome by another planet He is base by union with the Varga of a malefic

planet He is exceedingly distressed when he occupies an enemy's house. He is greatly afraid when he is in his depression. He is fading when he has set or disappeared.

पूर्णं प्रदीप्तविकलादिषु शस्तं मध्येऽनुपातात् सुमं क्रमेण ।
अनुक्रमेणाशुभमेव कुर्वन्नामानुरूपानि फलानि तेषाम् ॥२०॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां वर्गविभागो
नाम तृतीयोऽध्यायः

Sloka 20 In the case of a planet in a प्रदीप्तावस्था (Pradeeptavastha), the good effect will be full while it will be nil for a planet in a विकल (Vikala) state. In the case of the intervening conditions (Avasthas) the auspicious effects will be decreasing proportionately while the unpropitiousness of the effects will correspondingly increase. The nature of the effects of the several Avasthas will be quite in accordance with the appellations they bear.

Thus ends the 3rd Adhyaya on "Divisions of the Zodiac" in the work Phaladeepika composed by Mantreswara.

॥ चतुर्थोऽध्यायः ॥

षोढा षड्विधमाह कालजचेष्टोच्चजं स्वोच्चजं
दिग्दीप्तं स्वगृहोद्भवं द्विविधदा स्थानोद्भवं च क्रमात् ।
विश्वारेऽनुसिता परे दिनि सदा वः शुक्लपक्षे शुभाः
कृष्णेऽन्ये च निशाध्यमात्रदिनहोरास्वङ्गिनः क्रमात् ॥१॥

ADHYAYA IV.

Sloka 1—The strength of a planet is said to be six fold and they are in the following order (1 Kalaja (कालज) or temporal, (2) Cheshta (चेष्टा) or motional, (3) Ucchaja (उच्चज) or that derived from its exaltation posi-

tion. 4) Dik (दिक्) or directional, 5) Ayana (अयन) or that derived from its declination (north or south) and 6) Sthana (स्थान) or positional. In the night-time Mars, the Moon and Venus are strong. Mercury is strong at all times. The rest are strong during the day. In the bright half of a month the benefics and in the dark half, the malefics, are strong. Planets when they happen to be the lords of the year, month, day and hour get [illegible] 1 and 1 Rupa respectively.

[illegible]

Sloka 2. The Moon gets चेष्टाबल Cheshtabala when she is full. The Sun gets it when he is in his northern course, the other planets when in their retrograde motion. In planetary war those that are posited in the north and who have got brilliant rays should be considered as victorious. Planets have their full (उच्चबल, Uchcha bala) when in their highest exaltation. As regards directional strength the Sun and Mars are strong in the 10th, Venus and the Moon in the 4th, Mercury and Jupiter in the 1st and Saturn in the 7th. Mercury, Saturn and the Moon have their (अयनबल) Ayana bala in their southerly course. The rest have the same in their northern.

[illegible]

Sloka 3. The strength accruing to a planet in the

six Vargas (viz Rasi, Hora, Drekkana, Navamsa, Dwadasamsa and Trimsamsa on a consideration of its being posited in its exaltation, its own and its friendly signs, etc is termed its positional strength That arising from its being in Kendra and other Bhavas (i e., Phanapara and Apoklima) will be 1 ¼ and ½ Rupa respectively The hermaphrodite planets are strong in the middle the male ones at the initial and the female ones at the concluding portions of a Rasi Saturn, Mars, Mercury, Jupiter Venus, the Moon and the Sun are in their order increasing in their natural strength

वक्रं गतो बलिरतिप्रसृतप्रभावो
नीचारिभावसहितोऽपि भवेत्स चोटः ।
भौमेन्दुतत्सदृशवत्सियिरोक्तमित्र-
क्षेत्रगतोऽपि विबली द्युतिहीनितश्चेत् ॥४॥

Sloka 4 —A planet is said to possess strength when he is retrograde or when his rays are full and brilliant, though posited in a depression or inimical Rasi or Amsa Like the Moon a planet though occupying an exaltation friendly or his own Rasi or Amsa becomes weak, should his rays be overpowered or eclipsed.

तुङ्गस्था बलिनोऽखिलाश्च शशिनः सत्पक्षे हि बलोद्भवं
दासोर्ध्वगकरात् बलगणने तारासहायो बलम् ।
चन्द्रेज्ञाजगुरारिनोऽहिरबलान्योऽन्यान्यपाकात्बलः
द्युस्तत्परिवेषवन्तु बली चन्द्रार्कयोगो विहि ॥५॥

Sloka 5.— All planets are strong when they are in exaltation. The Moon is strong and auspicious when she has her full Paksha bala and the Sun when he has his full Dig bala (e., when he is in the 10th house or the Meridian). The other five non-luminous planets are strong when they are retrograde. Rahu in Karkataka,

Vrishabha, Mesha, Kumbha and Vrischika and Keta in Meena, Kanyā. Vrishabha and the latter half of Dhanus, in Parivesha (परिवेष) and Indra chapa (इन्द्र-चाप) are strong if there be a conjunction of the Moon and the Sun and the time be night.

द्वौ मानुषेऽस्त्रिषेऽस्त्रिपरेष्वर्द्धं वर्गे चात्मनोः
तुल्यं स्वामिबलेन कोणगतयो नाथेऽतिवीर्योत्कटम् ।
स्वामीज्यज्ञयुतेक्षिते कविभुते स्वान्यैरयुक्तेक्षिते
सायंजन्मनि रात्रयोऽह्नि परे वीर्यान्विताः कीर्तिताः ॥६॥

Sloka 6.—If the first Bhava be a biped sign, one Rupa has to be allotted to it, if it be Vrischika, the bala is ½. If it be any other sign, the strength is ¼. The strength of the Lagna is equal to that of its lord and is very powerful when the lord occupies an Upachaya (3rd, 6th, 10th or 11th) house. The same is also the case when it is occupied or aspected by its lord, Jupiter or Mercury when it is associated with Venus and is at the same time without the conjunction or aspect of any other planet. The day-signs possess strength in day-births, while night-signs are declared powerful in night-births.

स्वर्गेऽर्धं स्वगृहेऽर्धं त्रिपादमन्यत्रिकोणेऽर्धं त्रिपादे पादमेव ।
हिबुकेऽपादं नीचगतेऽस्तं गतेऽपि क्षेत्रे वीर्यं विष्कलं व्यावराजायुक्तः ॥७॥

Sloka 7.—A planet gets one full Rupa as positional strength when he is in his exaltation Rasi. The strength is ¾ when he is posited in his Moolatrikona Rasi. It is ½ when the planet occupies his own Rasi. When the planet is in a friendly house, his bala is only ¼. In an inimical house, he gets only very little. The strength is ⅛ when he is in his depression sign or eclipsed by the Sun's rays.

केन्द्रे ग्रहाणामुदितं बलं भास्वद्भिरुत्तमगुहे विलग्ने ।
बलार्धपादैकपदक्रमेण बलाभिवृद्धिं हि विकल्पयन्ति ॥८॥

Sloka 8—The strength of the planets occupying the 4 Kendras (1st 4th, 7th and 10th) has been distinguished by the astrologers in the following manner, It is ¼th in the 4th house, ½ in the 10th, ¾ in the 7th and full in the 1st or Lagna, thus increasing it by ¼ in each stage.

अङ्गनि सा सप्तमदृष्टिरेव सर्वेव वाच्या न तथाऽन्यदृष्टिः ।
योगादिषु स्थूलफलप्रदेति विचारदृष्टिर्न तु केचिदुक्ता ॥९॥

Sloka 9 The aspect from the 7th house is the only one that should be declared as most effective in all cases, not so, the rest But there are others who opine that the special aspect (of Saturn, Jupiter and Mars) is in no way less efficacious in producing full effect in all Yogas and the like.

नैसर्गिकं बन्धुसुहृत्त्वमेव प्रवेत्यमाणं फलकारि सम्यक् ।
तात्कालिकं कार्यवशेन चाचलं तच्छत्रुमित्रत्वमिवास्थिरेव ॥१०॥

Sloka 10 Natural enmity or friendship between two planets is more fully effective than and preferable to their corresponding temporal ones as the latter is only a variable quantity and not a permanent one.

निःशेषदोषहरणे शुभवर्द्धने च
वीर्यं गुरोरधिकमस्तखिलग्रहेभ्यः ।
तद्वीर्यं तरणबलशक्तिभृतौ बुधज्ञौ
चान्द्रं बलं तु निखिलग्रहवीर्यवीजम् ॥११॥

Sloka 11—In completely warding off evil and in promoting prosperity Jupiter is the most powerful of all the planets. Mercury and Venus have a ¼ and ¾

respectively of that power. The Moon's strength serves as a basis as it were for the strength of all the planets.

॥ अथ चन्द्रक्रियादि ॥

जन्मर्क्षविघटी नीतैर्द्वाभ्यां त्रैराशिकेन नयेत्सजेत् ।
लब्धाश्चन्द्रक्रियावस्थावेलाख्याश्चात्फलं क्रमात् ॥१२॥

Sloka 12.—Find what portion of the asterism occupied by the Moon has elapsed at birth. Reduce the same to Vighat kas. Divide this result by (1) 60 (2) 300 and (3) 100. The three resulting quotients are termed (1) चन्द्रक्रिया (Chandrakriya) (2) चन्द्रावस्था (Chandra avastha, and (3) चन्द्रवेला (Chandravela) respectively. Their effects are described below.

॥ अथ चन्द्रक्रियाफलम् ॥

स्थानाद्भ्रष्टपदो परस्त्रुपतिरो भूमण्डलस्थिमुक्ता-
कक्षः सिंहासनस्थो नरपतिरथिहा दण्डनेता गुणी च ।
लिप्माणश्चिन्तमूर्ध्वा कृतकरचरणो बन्धनस्थो विनष्टो
राजा वैदानभीते स्थपिति सुचरितः संस्तुतो धर्मकर्ता ॥१३॥

सर्वेष्टो निधिसंगतः कृतकुलो व्याध्यापरः शत्रुहा
दोषी शत्रुजितः स्वदेशचलितो भूर्यो विनष्टार्थकः ।
आढ्यानी च सुमन्त्रकः परमहीभर्ता सभार्यो गज-
वस्तः संयुगभीतिमानतिभयो लीनोऽवधातात्रिगः ॥१४॥

क्षुद्राभाषसहितोऽक्षमपि विचरन्मांसाशनोऽस्वस्थ-
सोद्वाहो धृतकन्दुको विहरति शूर्तनृपो दुःखितः ।
शाय्यास्थो विषुसेवितश्च समुद्योगी च भार्यान्वितो
मिश्राशी च पयः पिबन् सुकृतकृत् स्वस्थस्तथास्ते सुखम् ॥१५॥

Sloka 13.—(1) One that has fallen from his position

(2) one practising austerities (3) one intent on others' wives (4) a gambler (5) one who is mounted on a mighty elephant (6) one seated on the throne (7) a ruler of men (8) one that destroys enemies (9) a commander of an army (10) a virtuous person (11) one that is dead or quite exhausted (12) one that is decapitated (13) one whose hands and legs are injured (14) a prisoner (15) one that is lost or spoilt (16) a king (17) one that studies the Vedas (18) one that weeps (19) one of a good character (20) one who practises virtue

Sloka 14.—(21) one that is born of a good family (22) one who has come by a treasure (23) one belonging to a renowned family (24) one clever in exposition (25) a destroyer of enemies (26) one who is sickly (27) one that is vanquished by his enemy (28) one that has left off his native country (29) a servant (30) one who who has lost his wealth (31) one that is always seen in royal assemblies (32) a good counsellor (33) one that is in charge of others' lands (34) one that lives with his wife (35) one who is afraid of elephants (36) one who is timid in conflicts (37) one that is generally very timid (38) one that lives concealed or *incognito* (39) one that feeds others (40) one who falls into the fire.

Sloka 15 (41) one that suffers from hunger (42) one that eats cooked rice (43) one that is wandering (44) one that eats flesh (45) one that has been injured by a missile or weapon (46) one who is married (47) one with a ball in his hand (48) one who amuses himself with dice (49) a king (50) one that is distressed (51) one that is to his bed (52) one that is served, by his enemies (53) one that is surrounded by his friends (54) a saint or devotee (55) one that is with his wife (56) one that eats sumptuous food (57) one that

drinks milk (58) one that does good or virtuous acts (59) one that is confident or self-possessed and (60) one who continues to be happy

॥ अथ अवस्थाफलम् ॥

आत्मस्थानात्प्रवासो महिषवहपहितो दासता प्राणहानि-
भूपालात्स्वांशोन्नितगुणनिरतो रोग आस्थानभयम् ।
भीतिः क्षुद्बाधितत्वं युवतिपरिणयो रम्यशय्यानुपर्ति
भूयाचित्वं च गीता इति नियमवशात्सद्भिरिन्दोरवस्था ॥१७॥

Sloka 16.—The following are declared by the wise as the effects of the 12 (अवस्था) Avasthas of the Moon: (1) Absence from one's head-quarters (2) becoming a favourite of an esteemed king (3) danger of losing one's life on account of service to another (4) possessing qualifications of being a ruler of the world (5) delighting to have qualifications and merits befitting one's family (6) sickly (7) holding a royal Darbar (8) fear (9 torment by the pangs of hunger (10) marriage with a young lady (11) desire to have handsome bed and (12) eating sumptuous food.

॥ अथ चन्द्रवेलाफलम् ॥

मूर्खाग्रियो भुवितता वजनं सकाश्यो
नेत्रामयः सुखितता वनिताविहारः ।
जाड्यज्वरः कनकभूषणमभ्युमोक्षः
शैवेलायां निभुवनं जठरस्य रोगः ॥१७॥

क्रीडा जले हसमचित्रविलेखने च
क्रोधश्च नृत्तकरणं घृतभुक्तिनिद्रे ।
दानक्रिया दशमके कलहः प्रयाण-
मुन्मत्तता च सलिलाप्लवनं विरोधः ॥१८॥

रोगाद्यायाः कुटुम्बं लाभनाशं स्त्रीरं गोष्ठी गोचरं दुःखदायं ।
पापाचारः कुटुम्बं बहुधं शरीरं चन्द्रवेला प्रविष्टा ॥१७॥

Sloka 17—The effects of the Moon's 36 Velas (वेला) have been thus described by the wise (1) headache 2 pleasure (3) performing a sacrifice (4 living happily (5 eye disease (6) being happy (7 amusement with young damsels (8) violent fever (9 adornment with golden ornaments (10) shedding tears 11) devouring poison (12) coming 13 stomach-ache

Sloka 18 (14 amusing oneself in water merriment and painting 15 anger (16 dancing (17 eating food along with ghee (18) sleeping (19 gift of presents) (20) tooth ache 21) quarrel 22 starting (on a journey) (23) intoxication or insanity 24 swimming in water (25) enmity

Sloka 19 26. the act of bathing according to one's own inclination (27) hunger (28 fear 29) acquisition of a sacred cow (30 wantonness (31) meeting (32 fighting 33) doing a virtuous act 34) practising evil (35, perpetrating cruel act one and (36) exultation

जातके च मुहूर्ते च प्रश्ने चन्द्रक्रियादयः
सम्यक् फलप्रदास्तस्मात्तेषां विचिन्तयेत् ॥२०॥

Sloka 20—The Chandra kriya (चन्द्रक्रिया) and others described above will be found to be useful and productive of effect in the case of a birth, a Muhurta (celebration of an auspicious event and a query One ought therefore to particularly examine them and then only set about predicting

तत्संयुक्तमितरैरधिकाधिकं स्या-
दन्यानि तेन सदृशानि बहूनि ते स्युः ॥२१॥

Sloka 21—(पक्षबल) Pakshabala (fortnightly strength) is of special importance to the Moon, while the Bala arising from Sthana (स्थान position) is important for the other planets. This when added to the other kinds of strength of the several planets will become very great. Other kinds of strength, there are many, similar to this.

॥ बलपिण्डसंख्या ॥

सार्द्धानि षट् तीक्ष्णकरो बलीयान् चन्द्रस्तु षट् पञ्च वसुन्धराजः ।
सौम्यस्तु सूनो रविवद्गुरोस्तु सार्द्धानि पञ्चाथ सितो बली स्यात् ॥२२॥

Sloka 22—The Sun is declared strong when his strength is 6½ Rupas. In the case of the Moon, it is 6 Rupas. Five Rupas are assigned to Mars and 7 to Mercury. Jupiter's (पूर्णबल) Purnabala is similar to that of the Sun, that is, 6½ Rupas. Venus is strong when he gets 5½ Rupas.

मन्दस्तु पञ्चैव हि बहूनामेतानि संयोगबलानि तेषाम् ।
एवं बहूनां स्वबलानि विचिन्त्य सम्यक्फलवेत्फलानि ॥२३॥

Sloka 23—Saturn should have 5 Rupas. These are the figures representing the total (षड्बल) Shadbala for the several planets. If the respective figures be otherwise, i.e., less than the above, the planets should be considered as weak. It is only after a minute examination of the several kinds of strength (the Shadbalas) of the several planets, one ought to declare their effects.

सप्तादिकानामधिपस्य पिण्डे कृतान्विते सप्तलपिण्डमाहुः ।
सूर्यस्य यस्यां दिशि दिग्बलं स्यात्तद्भावबीजे सहितस्य दृष्ट्या ॥२४॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां षड्बलनिरूपणं
नाम चतुर्थोऽध्यायः

Sloka 24 In the case of the Lagna and other Bhavas, add one Rupa to the strength of the lord of the Bhava concerned Supplement this by the Directional strength (दिग्बल-Digbala) due to that Bhava and also by the strength of aspect (दृग्बल) Drigbala) of that Bhava. The aggregate sum total is the Bhavabala (भावबल) required.

For more details about the several kinds of strength of planets, please see Adhyayas II and III of my edition of Sripatipaddhati.

Thus ends the 4th Adhyaya on "Determination of the Shadbalas of Planets" in the work Phaladeepika composed by Mantreswara

॥ पञ्चमोऽध्यायः ॥

वर्षाणि कथयेद्विलग्नशशिनोः प्राबल्यतः खेचरैः
कर्मस्थैः पितृमातृशत्रुवसुहृद्भ्रात्रादिभिः खोचनात् ।
भूत्वाह्ना दिनभाबलग्नशशिनां मध्ये बलीयांस्ततः
कर्मेशस्त्वभवांशराशिपवशात्तद्वृत्तिं जगुर्लक्षितः ॥१॥

ADHYAYA V.

Sloka 1. One ought to declare the acquisition of wealth by any person with reference to the predominance of the Lagna or the Moon as the case may be in his horoscope The source of such an acquisition will be the father, mother a foe, a friend, a brother, a wife or a servant, according as the Sun or any of the other planets taken in order occupies the 10th place from the Lagna or the Moon whichever is stronger His profession will be that prescribed for the lord of the Navamsa

occupied by the planet owning the 10th place from the Lagna, from the Moon and from the Sun (severally) whichever is strongest.

[illegible]

Slokas 2. If the lord of the 10th house be posited in the Sun's Navamsa, the person born will earn his livelihood through fruit trees, by the repetition of Mantras, by fraud, by gambling, by uttering falsehood, through wood, medicine and the like, by working on metals or through service under a king or some respectable person.

[illegible]

Slokas 3. If the Navamsa occupied by the lord of the 10th house be that of the Moon, the income of the person concerned will be through trade in water products (pearls, corals, etc.) through agriculture and cattle farming, pilgrimage to holy shrines, service under a damsel or trading in clothes.

[illegible]

Slokas 4. If the Navamsa in question be that of Mars the sources of income may be through metals, fighting in battles, cooking, sands and inflicting trouble to others, weapons, acts of adventure, association with wicked men, spying or through theft.

[illegible]

Slokas 5.—In the case of a person born with the lord of the 10th posited in a Navamsa owned by Mercury the earning will be through composing

poems, the study of sacred scriptures, by being a scribe or through some clerical work, or some trick, through a knowledge of astrology, through the study of the Vedas on other's behalf, by repetition of Mantras, or by playing the role of a priest or by some pretext

[illegible]

Sloka 6. If the planet concerned be in a Navamsa of Jupiter the person born maintains himself through the help of Brahmans Gods or through royal favor by reciting Puranas, by the study of Sastras by the preaching of morality by religious instructions or by lending money (protection of usury)

[illegible]

Sloka 7.—The earnings of a person with the lord of the 10th house posited in a Navamsa owned by Venus will be through a woman, cows, bullaloes, elephants, horses, through triple symphony (i.e dancing in accompaniment to vocal and instrumental music), through silver, scents, milk, ornaments and silken fineries, by virtue of being a companion (Aid-de-camp.) to a king, or by his poetic talents.

[illegible]

Sloka 8. The person in whose nativity the lord of the 10th house is sheltered in Saturn's Navamsa lives by dealing in roots and fruits, by physical exertion, (sweating labour), through servants rogues and through the earnings of men of low morality, through bad grains, by carrying burden, by resorting to base

avocations, through sculpture, wooden materials and by functioning as an executioner or a butcher.

[illegible]

इति [illegible] फलदीपिकायां कर्मजीवो नाम पञ्चमोऽध्यायः ॥

Note 9. When the planet owning the Navamsa is strong there will be acquisition of wealth without any exertion. If it should be weak, very little wealth accrues. The country of acquisition will be that signified by the sign representing the 10th house or the Navamsa occupied by the lord of the 10th house. But if this sign be occupied or aspected by its lord, he will earn in his own country. The same will be the result if the Navamsa occupied by the lord of the 10th house be an immoveable Rasi. And if the said sign be occupied or aspected by planets other than its lord, the native will earn in a place other than his own native country.

Thus ends the 5th Adhyaya on "Profession and Livelihood" in the work Phaladeepika composed by Mantreswara.

॥ षष्ठोऽध्यायः ॥

[illegible]

ADHYAYA VI

Sloka 1.—रुचक (Ruchaka), भद्र (Bhadra), हंस (Hamsa), मालव (Malava) and शश (Sasa), are the five Yogas which

are formed by the planets--Mars, Mercury Jupiter Venus and Saturn respectively when each of them occupies a Kendra identical with its [illegible] (Swakshetra) or [illegible] (Swochcha)

[illegible]

[illegible]

Sloka 2 The person born in the [illegible] (Ruchaka Yoga will have a long face will acquire wealth by doing many daring deeds will be brave will overcome his enemies will be powerful and will be an [illegible] He will become renowned for his merits, will be a leader of an army and will emerge victorious in all his attempts. The man born in the [illegible] (Bhadra) Yoga will be gifted with long life and keen intellect, will be clean, praised by the learned, will lead men, will be very rich and clever in addressing an assembly

[illegible]

Sloka 3 The person born in the [illegible] (Hamsa) yoga will be a king extolled by the good He will have in his legs and hands marks of [illegible] Sankha) [illegible] Padma) [illegible] Matsya) and [illegible] Ankusa) Rekhas He will possess a beautiful body will eat sumptuous food and will be of a righteous disposition The man born in the [illegible] (Malavya) Yoga will have strong limbs will be resolute, wealthy, endowed with wife children and good fortune

will be prosperous, will eat good meals, enjoy pleasures, command good vehicles, and will become famous and learned. He will possess unperturbed senses.

शशः सर्वजनैः सुभृत्यबलवान् ग्रामाधिपो वा नृपो
दुर्वृत्तः शशयोगजोऽन्यवनितासक्तश्च सौख्यवान् ।
कोणस्थोऽपि योगपञ्चकमिदं लग्नात्स्वलिङ्गप्रदं
तेष्वेकादिषु भाग्यवान् नृपसमो राजा नृपेन्द्रोऽधिकः ॥४॥

Sloko 4 – The person born in the शशयोग (Sasa Yoga, will be extolled by all, will have good servants, will be strong, will be the headman of a village or a King, will be wicked in disposition, will have intrigues with woman not his own, will usurp others wealth and be happy. Just as these five Yogas arise when reckoned from the Lagna, similarly they are possible when counted even from the Moon's place. They bestow on the native an empire and perfection. The person who happens to have one, two, three, four or all the five Yogas will respectively be a (1) fortunate man, 2) one equal to a King, 3) a King, (4) an Emperor and 5) one superior to No 4.

त्रिषोस्तु सुनफाख्यकाधुमधराः स्वारिःफोभव-
त्रिकर्वियविभिन्नहेमितरथा तु केमद्रुमः ।
हिमांशवि चतुष्टये बहुतुलेऽथ केमद्रुमो
न हीति कवि गोऽथवा हिमकरात्ग्रहे केमद्रुमः ॥५॥

Sloko 5 When planets other than the Sun occupy the 2nd, the 12th or both houses reckoned from the Moon, the resulting 3 Yogas are respectively styled सुनफा Sunapha, अनफा Anapha and दुरुधरा (Durudhara). In the absence of the 3 Yogas defined above, there is the केमद्रुम Kemadruma, Yoga. There are some who declare that there is no केमद्रुम (Kemadruma) where

a Kendra or the Moon is associated with a planet, or where planets occupy a Kendra house reckoned from the Moon.

स्वयमधिगतविद्यः पार्थिवस्तत्समो वा
भवति हि सुनफायां धीधनख्यातिमांश्च ।
प्रभुरगदशरीरः शीलवान् ख्यातकीर्ति
र्विजयसुखसुवेषो विद्रुतस्वालकायाम् ॥६॥

Sloka 6. The person who has had his birth in the सुनफा (Sunapha) Yoga will be a king or his equal, with self acquired property, and renowned for his wisdom and wealth. The man born under the अनफा (Anapha) Yoga will be powerful, healthy with amiable manners, known to fame, blessed with material comforts, well-dressed contented and happy.

उत्पन्नभोगसुखसाधनसंपदाढ्यः
कल्पागतिर्यतो धुरुधुराप्रभवः सभृत्यः
केमद्रुमे मलिनदुःखिनीचनिःस्वाः
क्रेव्याः खलाश्च कुपतेरपि चंचलाताः ॥७॥

Sloka 7.—Taking freely to the joys of life as they crop up and blessed with abundance of wealth and vehicles, the person born under the धुरुधुरा (Durudhura) Yoga is bountiful and waited upon by faithful attendants. But those born under the केमद्रुम (Kemadruma) Yoga, though they may be of a princely race, become obscure, miserable, given to base ways, penurious, drudging as menials and wickedly inclined.

द्विसौम्यं शुभकेसियास्तुभयचर्यायाः स्वरिःफोभयः
स्थानस्थैः सचितुः शुभैः स्युरशुभैस्ते पापसंज्ञाः स्मृताः ।
सत्पापैः शुभकर्तरीस्थुवयभे पापैस्तु पापाह्वयो
लग्नाद्विचतुर्थैः शुभैस्तु सुशुभो योगो न पापेक्षितैः ॥८॥

Sloka 8 —If benefic planets other than the Moon occupy the 2nd 12th and both the Bhavas from the Sun the resulting Yogas are respectively termed सुभवेशि (Subhavesi), सुभवफलि (Subhavesi) and सुभोभयचारि (Subhobhayachari But if the planets in question be malefic the concerned Yogas are called पापवेशि Papavesi etc When the 12th and the 2nd Bhavas from the Lagna are occupied by benefics the Yoga is सुभकर्तरि (Subhakartari) It is called पापकर्तरि Papakartari when the above two houses are occupied by malefics If benefics unaspected by malefics occupy the 2nd house from the Lagna the Yoga is termed सुभुक Subhuka,

[illegible]

Sloka 9 —The person born in a सुवेशि (Suvesi) Yoga will be very handsome happy a store of merit brave a King and virtuous He who is born in a सुफलि Suvasi Yoga will become famous will be liked by all will be exceedingly prosperous liberal and the favourite of the sovereign The man who has his birth in the सुभयचारि (Subhayachari Yoga will have beautiful limbs, will be affable in address will delight the world will be eloquent in his speech, renowned and wealthy

[illegible]

Sloka 10 The person born in the अशुभवेशि Asubha-

vest) Yoga will unjustly vilify others, lose his splendour (beauty), will associate with the low and wild he wicked One who is born in an अशुभवासि (Asubhavasi) Yoga will be deceitful, will abuse others, and will befriend the wicked He will be of unrighteous conduct, but will quote Sastras and Scriptures. The man with an अशुभोभयचरि (Asubhobhayacari) Yoga will be mentally much afflicted owing to public dishonour He will be bereft of learning, wealth and luck.

जीवन्नरो विगतरोगरिपुः सुखी स्या-
दाढ्यः स्त्रिया च शुभकर्तरियोगजातः ।
निःस्वोऽल्पनिःसुखदारसुतोऽङ्गहीनः
स्यात्पापकर्तरिभवोऽचिरमायुरेति ॥१२॥

Sloka 12. The person who has his birth in a शुभकर्तरि (Subhakartari) Yoga will be long-lived, fearless, free from disease, without enemies, happy and rich He who is born in a पापकर्तरि (Papakartari) Yoga will be poor, impure unhappy, bereft of wife and children, deprived of some limb and short lived

आचारवान् धर्ममतिः प्रतापः सौभाग्यवान् पार्थिवमानतीयः ।
सुखुत्तमाङ्गः स्मितभाषणश्च धनी अमेकामलयोगजातः ॥१३॥

Sloka 12.—The person born in the अमला (Amala) Yoga will be virtuous, pious, kindly disposed, fortunate, amiable, highly revered by his sovereign, genius, affable in his speech and wealthy.

सुभाषे पापकर्तर्यां वेशादौ शुभभाविनम् ।
सुधीः कथयेत्तत्तं केयं विपरीतमसद्भवैः ॥१३॥

Sloka 13. —In the case of सुभाष (Susubha), शुभकर्तरि (Subhakartari), शुभवेशि (Subhavesi) and other Yogas

the effects given for सुनफा (Sunapha) and other Yogas caused by benefics should be adopted. In the case of अनुभ (Anubha), पापकर्तरि (Papakartari) पापवेशि (Papavesi) and other Yogas caused by malefics, the effects will be just the contrary.

भोगेष्वर्केन्दुलग्नान्यजनि विधि पुमांस्तद्महाभाग्ययोगः
स्त्रीणां तद्वाच्यवे स्यात्कथमिति सुरगुरौ केन्द्रगे कल्पतीति।
जीवात्स्थानात्त्रिसप्ते शशिनि तु शकटं केन्द्रगे वाथिनि स्यात्
सन्दे केन्द्रादिगेऽर्कात्पतनसमवरिष्ठाख्ययोगाः प्रसिद्धाः ॥१४४॥

Sloka 4. If at a day birth in the case of a male, the Sun, the Moon and the Lagna are in odd signs, the महाभाग्य Mahabhagya Yoga is formed. The same Yoga in the case of females will arise when the birth is at night and the Sun, the Moon and the Lagna are posited in even signs. The Moon in a Kendra position to Jupiter brings on केसरी (Kesari) Yoga. The Moon in the 12th, 8th or 6th house from Jupiter causes शकट (Sakata). But if the Moon be in a Kendra house from the Lagna, there is no शकट (Sakata). The अधम (Adhama), सम (Sama) and वरिष्ठ (Varishtha) Yogas are formed when the Moon occupies respectively a Kendra, a Panaphara and an Apoklima house counted from the Sun.

महाभाग्ये जातः शकलजनतानन्दजनको
भवान्यो विख्यातः क्षितिपतिरसीत्यादृतजनः।
बहूनां योगेऽस्मिन् सति भवनमाहात्म्यसहिता
स्थिर पुत्रैः योगैः शतमनुगतता का मुनिरिता ॥१५॥

Sloka 5. The person who has his birth in a महाभाग्य (Mahabhagya) Yoga will cause immense pleasure to all people by his mere appearance, will be very liberal in his gifts and famous. He will be a ruler of the

earth, living for 80 years and of a spotless character. If a female be born under this Yoga, she will be endowed with wealth, a long-lived husband, sons, and grandsons. She will be exceedingly lucky and well-behaved.

केसरीव विजयमिहगा दीर्घायुः सद्गतिं राजसपूजि ।
दीर्घजीवनिकाशः पटुबुद्धिस्तेजसा जयति केसरियोगे ॥२१॥

Sloka 17.—The person born in the केसरी (Kesari) Yoga will destroy (his) enemies like a lion. He will speak rightly or nobly in an assembly. He will be passionate and emotional in his behaviour. He will be long lived, highly renowned and exceedingly intelligent. He will conquer everything by his own valour.

कश्चिन्नश्चिद्भाग्यपरिच्युतः लभते पुनः पुनः लब्धमपि ।
शकटयोगजाः पुरुषा भवन्ति प्रायः प्रकटः शकटेऽतिपूर्णो ॥२२॥

Sloka 18. The person born in the शकट (Sakata) Yoga will often become unfortunate, lose his luck and may again regain what he once lost. He will be a very ordinary and insignificant man in the world. He will attain much merit, or of that is inevitable and will be exceedingly unhappy.

अधमाधमवराधमयोगे द्रव्यवाहनयशःसुखमर्थम् ।
ज्ञानधीविजयधैर्यविलासान्यायतः क्रमशः सफलान्यपि तद्वत् ॥२३॥

Sloka 19. According as the Yoga at birth is Kashta (कष्ट or अधम Adhama), Madhyama (मध्यम or सम Sama), or Vara (वर or वरिष्ठ Varishtha), the wealth, vehicles, fame, happiness, knowledge, intellectual precision, modesty, ability, learning, liberality and enjoyment of the person born will be at the lowest, middling or highest respectively.

चन्द्राद्गा वसुमांस्तोषवमेतोऽन्यसमवर्गः वर्गे
चन्द्राद्योऽन्यवसुमान् शुभकर्मेशोऽपि शिष्टाश्च ॥

अन्येषे सहिते पिलग्नपतिना केन्द्रेऽधिमित्रर्क्षगे
लग्नं पश्यति कश्चिदत्र बलवान्योगो भवेत्पुष्कलः ॥१९॥

Sloka 19. -If all the benefics occupy उपचय (Upachaya) houses whether reckoned from the Lagna or the Moon, the resulting Yoga is termed वसुमत् (Vasumat). When benefics occupy the 10th house counted from the Lagna or the Moon, the Yoga is called अमला (Amala). If the lord of the Rasi occupied by the Moon is in conjunction with the lord of the Lagna and be posited in a Kendra or in the house of a very friendly planet and if at the same time a benefic planet possessing strength aspect the Lagna, the resulting Yoga is called पुष्कल (Pushkala).

शिष्येयुः स्वगृहे सदा वसुमति द्रव्यान्वितस्यापि
क्षेत्रेशः स्वादमले धनी सुतवतः संपत्तो नीतिमान् ।
श्रीमान् पुष्कलयोगजो नृपवरैः संमानितो विश्रुतः
स्वाकल्पाम्बरभूषितः शुभवपाः सर्वोत्तमः स्यात्प्रभुः ॥२०॥

Sloka 20.—The person born in the वसुमत् (Vasumat) Yoga will always keep to his house, and will command plenty of money. He who has his birth in the अमला (Amala) Yoga will rule over the earth, will be wealthy, will have sons, will be famous, prosperous and prudent. He who is born in the पुष्कल (Pushkala) Yoga will be wealthy, will be honoured by Kings, and become famous. He will be decorated with beautiful ornaments and clothes. He will be sweet-tongued, supremely good and a lord.

सर्वे पञ्चसु चन्द्रलग्नभवनेषु ग्रहा मालाख्ये पञ्चकला स्थिता
यत्रत्र मूर्तिचतुष्टयादिषु गृहेष्वाशाभवाख्याः स्मृताः ।
सर्वोच्चे यदि कोणकण्टकयुतौ भाग्येशशाकानुगौ
कस्यान्यस्योऽथ तथाविधे हिमकरे नौरीति जीवेक्षिते ॥२१॥

Sloka 21.—If all the benefic planets in regular order occupy the 5th, 6th and 7th houses, the Yoga is called सुभमाला (Subhamala). But if they should be posted in the 5th, 6th and 12th houses, it is called असुभमाला (Asubhamala). If the lord of the 9th and Venus be posted in their own or exaltation houses identical with a Trikona or a Kendra, the resulting Yoga is लक्ष्मी (Lakshmi). If the Moon in the above position be aspected by Jupiter the Yoga is गौरी (Gauri).

[illegible]

Sloka 22. The person born in a सुमाला (Sumala) Yoga will be a governor (or director), will be extolled by Kings and will be devoted to enjoyment. He will be liberal in gifts, helpful to others in getting their work done and will love his relations. He will be blessed with a good wife and sons and will be courageous.

[illegible]

Sloka 23.—He who is born in an असुभमालिका Asubhamalika Yoga will resort to bad ways, will be unhappy, will tease or kill others, will be ungrateful, will be timid, will have no reverence for Brahmins, will be cursed by the public and will be fond of (promoting) quarrels.

[illegible]

Sloka 24. The person born in a लक्ष्मी (Lakshmi) Yoga will ever be sporting with a damsel of a very

amiable disposition He will be free from disease, wealthy and brilliant He will protect all his people. He will be the recipient of blessings from the Goddess of wealth. He will go in beautiful palanquins or travel on horseback or seated on an elephant He will be the best of Kings pleasing all his subjects and liberal in his gifts.

सुन्दरगात्र ख्यातिगोत्रः पार्थिवमित्रः सद्भुजपुत्रः ।
पङ्क्तिप्रवरः सस्तुतजेतो राजति गौरीयोगसमुत्थः ।२५।।

Sloka 25. -The person born in the गौरी (Gauri) Yoga will have a beautiful body will come of an illustrious family, and will be a friend of the sovereign His sons will be of a very good character He will have a lotus-like face, and his success (over his opponents) will be praised by one and all

शुक्रवाक्पतिसुधाकरात्मजैः केन्द्रकोणसहितैर्गृहोत्तमैः ।
स्वोच्चमित्रभवनेषु वाक्पतौ वीर्ययुते सति सरस्वतीरिता ।२६।।

Sloka 26. -If Venus, Jupiter and Mercury occupy a Kendra, a Trikona or the second house, and Jupiter be also in his exaltation, his own or a friendly house and possess strength, the resulting Yoga is termed सरस्वती (Saraswati).

धीमान्नाटकगद्यपद्यगणनालङ्कारशास्त्रेष्वलं
निष्णातः कविताप्रबन्धरचनाशास्त्रार्थदारंगतः ।
वीर्याक्रान्तजगत्त्रयो ऽतिधनिको दानात्मनैरन्वितः
स्याद् सारस्वतयोगजो नृपवरैः संपूजितो भाग्यवान् ।२७।।

Sloka 27. The person who has his birth in the सरस्वती (Saraswati) Yoga is highly intelligent, clever in dramaturgy, in prose composition, versifying, accounts and poetics. He is skilled in poetry, in narrative composition and in the exposition of sacred

texts. His fame has spread over the three worlds. He is exceedingly wealthy, and is endowed with wife and children. He is fortunate, and commands respect from the best of kings.

लग्नाधीशरवीन्दवो यदि केन्द्रत्रिकोणाश्रिताः
स्वोच्चस्वर्क्षसुहृद्गृहानुगमतः श्रीकण्ठयोगो भवेत् ।
सद्वर्गेकलाग्वलग्नशशिजाः श्रीनाथयोगस्तथा
यामीशान्मदसूनुजा यदि तदा वैरिञ्चियोगस्तत ॥२८॥

Sloka 28—If the lord of the Lagna, the Sun and the Moon be in the Kendra or Trikona occupy their exaltation, own or friendly houses, the resulting Yoga is termed श्रीकण्ठ Srikantha. If Venus, the lord of the 9th and Mercury be similarly placed, the Yoga is called श्रीनाथ (Srinatha). If Jupiter, the lord of the 5th and Saturn occupy similar positions, the Yoga formed is called विरिञ्चि Virinchi.

लग्नेश=lord of the 5th house. C. राजाङ्ग सचिव कलत्रयो ..... etc. (I. 12 *supra*.)

रुद्राक्षाङ्कितो विभूतिधवलाङ्गो महात्मा शिवं
ध्यायन्नात्मनि सन्मतः सुनियमः श्रीनाथतो दीक्षितः ।
साधूनामुपकारकः परमतेष्वेवानसूयो भवेत्
तेजस्वी शिवपूजया प्रमुदितः श्रीकण्ठयोगोद्भवः ॥२९॥

Sloka 29. The person born in the श्रीकण्ठ (Srikantha) Yoga will be decked with Rudraksha rosaries, with his body made white by the besmearing of the sacred ashes. He will be magnanimous, and will always meditating at heart on God Siva. He will rigidly observe prescribed rites and will consecrate himself to the worship of God Siva. He will help the virtuous. He will be free from malice towards the creed or religious beliefs

of others. He will become powerful and his heart will become delighted by the worship of God Siva

> श्रद्धीयान् सरसोक्तिचारुनिपुणो वारस्त्रजाङ्कितः
> सत्यमाङ्गिलहृत्पयप्रमिश्र सकीर्तयन् सज्जनैः ।
> सङ्गस्थाचरितो मनस्त्रवनः सत्पुत्रदाराश्रितः
> सर्वेषां सजनप्रियोऽतिसुखवान् श्रीनाथयोगोद्भवः ॥६०

Sloka 10 - The person born in the श्रीनाथ (Srinatha) Yoga will be wealthy resplendant and clever in speaking agreeably and in a humorous vein He will have (in his body) marks of God Narayana (such as शङ्ख-Sankha, चक्र-Chakra, etc) He will be always reciting in company with the virtuous the charming verses containing the name of that God He feels very happy in showing reverence towards those that worship that God He will be endowed with a good wife and sons. He will be loved by all and will be exceedingly amiable

> ब्रह्मज्ञानपरायणो बहुमतिर्वेधस्यनो गुणी
> दृष्टो वैदिकमार्गतो न चलति प्रख्यातशिष्यव्रजः ।
> सोऽयोक्तिर्बहुधैनदारतनयः सद्ब्रह्मतेजोऽवल-
> श्रीयोगुर्विजितो द्रवो वसहृदो वेधिश्रियोगोद्भवः ॥६१

Sloka 11 The person born in the विरिञ्चि (Virinchi) Yoga will be fully absorbed in the knowledge of Brahma He will be highly intelligent and will assign a predominant post to the Vedas over other sacred writings He will be endowed with all good qualities and will be always glad at heart He will not swerve in any way from the course of conduct prescribed in the Vedas He will have a good number of distinguished disciples He will be gentle in his speech and will possess much wealth, wife and sons. He will shine

with spiritual lustre. He will live long and have his senses under control and will be saluted by Kings.

अन्योन्यं भवनस्थयोर्विहगयोर्भावित्रिकान्तकै
भावाधीश्वरयोः क्रमेण कथिता षट्पञ्चिशोना जवैः ।
त्रिभाद्दैन्यमुदीरितं व्ययरिपुक्षित्रिभाधीश्वरिता
स्वयौ दौर्गयते खला त्रिगदिताः खेगा महाख्याः स्मृताः ॥३२॥

Sloka 32.—When two planets each owning a Bhava (भाव) mutually interchange places, *i.e.*, each occupy the other's house, the action is termed Parivartana (परिवर्तन), and there are 66 such interchanges caused by the several pairs of Bhava-lords beginning from the Lagna and ending with the 12th. Out of these, 30 are caused by the lords of the 6th, 8th and 12th and are termed दैन्य (Dainya) Yogas and 8 are caused by the lord of the 3rd; thus:—

The lord of the 12th occupying any one of the other houses and the lord of that house occupying the 12th ... 11

The lord of the 6th occupying any one of the remaining 1, 2, 3, 4, 5, 7, 8, 9, 10 and 11 houses and the lord of this occupying the 6th 10

The lord of the 8th occupying any one of the remaining 1, 2, 3, 4, 5, 7, 9, 10 and 11 houses and the lord of this occupying the 8th 9

The lord of the 3rd occupying any one of the remaining 1, 2, 4, 5, 7, 9, 10 and 11 houses and the lord of this occupying the 3rd 8

These 8 are called खल (Khala) Yogas. The remaining 28 are termed महा (Maha) Yogas.

They are formed thus —

The lord of the Lagna occupying any one of the [illegible] ing 2, 4, 5, 7, 9, 10 and 11 houses and the lord of [illegible] occupying the Lagna [illegible] 7

The lord of the 2nd house occupying any one of the remaining 6 houses, viz., 4, 5, 7, 9, 10 and 11 and the lord of this latter occupying the 2nd [illegible] 6

The lord of the 4th house occupying any one of 5, 7, 9, 10 and 11 houses and the lord of this occupying the 4th [illegible]

The lord of the 5th house occupying any one of 7, 9, 10 and 11 houses and the lord of this occupying the 5th 4

The lord of the 7th occupying any one of 9, 10 and 11 and the lord of this occupying the 7th 3

The lord of the 9th occupying the 10th or 11th house and the lord of this occupying the 9th 2

The lord of the 10th occupying the 11th and vice versa 1

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मूर्खः स्यादपवादको दुरितकृन्निःस्वं सपत्नार्दितः
क्रूरोक्तिः किलदैन्यबाहुलमतिर्विघ्नैकवार्योद्यमः ।
उच्चस्थे खले कदाचिदखिलं यात्यं तनेतादृक्
सौम्योक्तिश्च कदाचिदेवमधुमं दारिद्र्यदुःखादिकम् ॥३३॥

Sloka 33 The man born in a दैन्य (Dainya) Yoga will be a fool, will be reviling others and commit sinful actions. He will always be tormented by his enemies, will speak woundingly and will be unsteady in mind. Interruptions will arise to all his undertakings. The man born in the खल (Khala) Yoga will at one time go astray, while at another time gentle in speech. Sometimes he will regain all kinds of prosperity, while at other times he will have to endure much distress, poverty, misery and the like.

श्रीकटाक्षनिलयः प्रभुराज्ञाधिपयक्षकनकाम्बरभाक् ।
पार्थिवात्तबहुमानसमाप्तो यातविभवसुतवांश्च महाख्ये ॥३४॥

Sloka 34. The person born in a महा (Maha) Yoga will be the repository of the blessings of the Goddess श्री Sri, and will be a lord and wealthy. He will wear clothes of variegated colour and bedeck himself with gold ornaments. He will receive rich presents from his sovereign and certain power (authority) also will be conferred on him. He will command vehicles, wealth and children.

लग्नाधिपाश्रयनवांशपराशिनाथः
स्वोच्चस्वभेषु यदि कोणचतुष्टयस्थः ।
योगः स काहल इति प्रथितोऽथलग्न-
लग्नाधिपाश्रयपतिर्यदि पर्वताख्यः ॥३५॥

Sloka 35. Find where the lord of the Rasi occupied by the lord of the Lagna is posited. If the lord of this Rasi be in his exaltation or own sign identical with a Kona or Kendra, the Yoga is called काहल (Kahala). If the lord of the sign occupied by the lord of the Lagna be similarly situated, the resulting Yoga is termed पर्वत (Parvata).

वर्द्धिष्णुरर्थः सुमतिः प्रसन्नः क्षेमङ्करः काहलजो नृमान्यः
स्थिरार्थसौख्यः स्थिरकार्यकर्ता क्षितीश्वरः पर्वतयोगजातः ॥३६॥

Sloka 36. He who is born in the काहल (Kahala) Yoga will thrive well, will be noble, benevolent, kind and propitious. He will be respected by other men. The person who is born in the पर्वत (Parvata) Yoga will have everlasting wealth and happiness. He will do acts causing eternal benefit. He will become the lord of the Earth.

धर्मकर्मभवनाधिपती द्वौ संयुतौ सहितमाश्रयगतौ चेत् ।
राजयोग इति तद्वदिह स्यात् केन्द्रकोणपतिर्यदि राज्ञः ॥३७॥

Sloka 37 If the lords of the 9th and 10th houses occupy in conjunction an auspicious Bhava, it constitutes Raja Yoga If the lords of a Kendra and a Kona be similarly placed, i e, be in conjunction in an auspicious Bhava, the resulting Yoga is called शङ्ख (Sankha)

[illegible]

Sloka 38 The person who has his birth in a राज (Raja) Yoga will be a King who (when he set out) will be accompanied by elephants, horses, litters, palanquins and the like the roaring of kettle drums and the sounds of the conch shell with a circular umbrella made of soft woven cloth held over him, praised by bards and minstrels and solicited by eminent men with various kinds of presents in their hands The person born in शङ्ख (Sankha) Yoga will enjoy all comforts in the company of many beautiful damsels.

[illegible]

Sloka 39. वल्लकी (Vallaki) or वीणा (Veena) दाम (Dama), पाश (Pasa, केदार Kedara), शूल (Sula) युग (Yuga) and गोल (Gola) are the seven संख्या Sankhya=numerical) Yogas respectively produced by the seven planets occupying as many Rasis as are denoted by the seven figures commencing from seven and diminishing successively by one i e by the numbers 7 6, 5, 4, 3, 2 and 1 These संख्या (Sankhya Yogas are to be reckoned when those mentioned previously are absent

वीणायोगे कृतज्ञोनर्तिकोऽपि वाहि त्यागी धृतिशोपकारी ।
पाशे योगी सर्वसम्पन्नमन्तु केदारयोगे कृषिभूमियुक्तः ॥४३॥

Sloka 40. The person born in the वीणा (Veena) Yoga will be fond of dancing and music and will be wealthy. The man born in the दाम (Dama) Yoga will be very liberal, a King and a benefactor. The person whose birth takes place in the पाश (Pasa) Yoga will be opulent, devoted to enjoyment and have good conduct and relatives. The man who has the केदार (Kedara) Yoga in his nativity will be endowed with wealth and agricultural lands.

शूले हिंस्रः कोपशीलो दरिद्रः पापश्रद्धो व्यस्तदुःखाश्रितो दुःखभाजे ।
नित्यं पापी स्वल्पवित्तः कुयोगे गोले प्राकृतानां सेवाकुरेन ॥

Sloka 41.—The person born in the शूल (Sula) Yoga will be cruel, of an angry temperament and indigent. The man whose birth is in the कुत्र (Yoga) Yoga will be heretical and without wealth. He who is born in the गोल (Gola) Yoga will be without wealth, will commit sinful deeds and associate with low people. He will be a bad artisan, indolent and short-lived.

सौम्येरिन्द्वोर्द्यूनधनसर्वलाभस्थितैर्यदाधियोगः ।
तेन जन्मी भूपतिः स्यात्कवीन्द्रः श्रीमान्धीमान्धर्मवान्दीर्घजीवी ॥

Sloka 42. When benefic planets occupy the 7th, the 6th and the 8th places reckoned from the Moon or the Lagna, there results what is called the अधियोग (Adhiyoga) wherein takes place the birth of a Commander (Police Superintendent or head), a minister or a ruler (of a District or Province respectively). He who is born in the अधियोग Adhiyoga becomes famous, prosperous, wealthy, long-lived and high-souled.

अधियोगमयो नरेश्वरः स्थिरसंपद्बहुबन्धुपोषकः ।
अनुजा स्थिरः पराजितारिरनायुर्बलवान् बलिद्रुमाम् ॥४३॥

Sloka 43 —The person born in the अधियोग (Adhiyoga) will become the lord of men, will be wealthy throughout life (have everlasting wealth), will lead many of his relations, will overthrow his enemies, enjoy long life and become widely renowned.

भावैः सौम्ययुतेक्षितैस्तदधिपैः सुस्थानगैर्भाग्यगैः
स्वोच्चस्वर्गगतैर्बलप्रभवनामोगा क्रमादष्टधा ।
सत्ताभाग्यरतेनुशौर्यजलधिच्छत्राश्रकामासुरा
भाग्यख्यातिसुपारिजातमुसलाख्यैर्यथा कीर्तिता ॥४४॥

Sloka 44 —Bhavas being occupied or aspected by benefics, their lords occupying good houses or being brilliant and in their exaltation or Swakshetra, constitute certain Yogas and there are 12 such for the 12 Bhavas from the Lagna onwards. Their names are in their order —(1) चामर (Chamara), (2) धेनु (Dhenu), (3) शौर्य (Saurya), (4) जलधि (Jaladhi) (5) छत्र (Chhatra), (6) आश्र (Ashra), (7) काम (Kama), (8) आसुर (Asura) (9) भाग्य (Bhagya), (10) ख्याति (Khyati), (11) सुपारिजात (Suparijata) and (12) मुसल (Musala).

प्रत्यहं भजति वृद्धिमुत्तमां शुक्लचन्द्र इव शोभनशीलः ।
कीर्तिमान् जनपतिर्धिरजीवी श्रीनिधिर्भवति चामरजातः ॥४५॥

Sloka 45 —The person born in the चामरयोग (Chamarayoga) will every day be growing in importance like the waxing Moon and will be of a virtuous disposition. He will become famous, a leader of men, long-lived and a store-house of prosperity.

सन्निधानविभवोऽखिलविद्यापुष्कलोऽधिककुटुम्बविभूतिः
हेमरत्नधनधान्यसमृद्धो राजराज इव राजति धेनौ ॥४६॥

Sloka 46 The person born in the धेनु (Dhenu)-Yoga will command good food, drink, etc. He will be

wealthy He will have a very good education all round. He will be blessed with a large family He will have in plenty gold, gems, wealth, corn, etc., and he will shine like God Kubera

कीर्तिमद्भिरनुजैरभिपूजितो मानिनो महितविक्रमयुक्तः ।
शौर्यजो भवति राम इवासौ राजकार्यनिरतोऽतिबलाढ्यो ॥४७॥

Sloka 47 —Praised by his younger brothers who have themselves attained glory, and endowed with valour that commands the admiration of others, the person born in the शौर्य (Saurya) Yoga will shine like Sri Rama fully engrossed in State affairs, (loaded) loved by every body and exceedingly famous

गोसंपदनधान्यसौभिसहितं बन्धुप्रपूर्णं वरः
क्षोरक्षाखरभूषणानि महितस्थानं च सर्वोत्तमम् ।
प्राप्तोऽम्बुधियोगजः स्थिरसुखो दन्त्यश्वयानादिगो
राजेभ्यो द्विजदेवकार्यनिरतः कूपप्रपाकृत्पथि ॥४८॥

Sloka 48 —The person born in the अब्धि (Jaladhi) or अम्बुधि Ambudhi) Yoga will be rich in cattle wealth and corn, will have a beautiful mansion full of relations, an excellent wife, gems, clothes and ornaments Further, he will hold a respectable and high position His happiness will be steady and lasting He will travel on elephants, horses and vehicles. He will be honoured by Kings He will eagerly engage himself in doing work for Brahmins and the Gods and in sinking wells and tanks by the road side.

सुसंसारसौभाग्यसत्वानलक्ष्मीनिवासो यशस्वी सुभाषी मनीषी ।
अनालो महीशश्च पूज्यो जनानां स्फुरच्छीक्षमाबुद्धिमंत्रेक्षणयोगे ॥

Sloka 49 The person born in the छत्र (Chhatra) Yoga will be blessed with a happy family life and

ch ldren He will be the abode of wealth, renowned of good speech and learned He will become a min ster to a King He will be keen-witted and respected by others.

शाक्ये पतिष्ठाद् बलवद्विपक्षः कृतक्षयो लक्ष्मीगोऽभिमानी।
अत्यन्तिकाङ्गः विवादकारी स्वाङ्गवाणे दृढगात्रयुक्तः ॥५०॥

Sloka 50—The person who has his birth in the शाक्य (Astra) Yoga will forcibly subdue his very powerful foes He will be rough n his behaviour and arrogant He will have bruised limbs, but will possess a strong body He will be quarrelsome

पत्न्यादयस्तत्सुखो मनोहरदारान्यजन्पुत्रसंज्ञितः।
अनकादधिक शुभैर्गुणैर्वंशीयः विभवति कामजः ॥५१॥

Sloka 51 The person born in the काम (Kama) Yoga will not even cast a look at others wives He will be blessed with an excellent wife, children and relations With his good qualities, he will shine better than his father, and he will attain to very great prosperity.

इत्यन्यकार्य विशुभः स्वकार्यपरो रविद्रुक् दुराशी स्यात्।
स्वयंकृतार्थपरचारोः कुकर्मकृतानुरोधनजातः ॥५२॥

Sloka 52—The man born in the आसुर (Asura) Yoga will spoil others' work and will become a tale-bearer. He will be intent on securing his own interests. He will be poor and have forbidden cravings. He will do mean acts and be troubled by the effects of his own disastrous doings.

चन्द्रज्ञानरवायवोऽपि विद्यामन्योऽपि विद्या स्यात्
ज्ञानी मान्य महाजनैः कृतमतिः स्वार्थपरार्थे स्थितः।
शोभावेव पितुः कुरान्विजयतात्तत्सन्निधौ पुत्रजैः
स्वाचारः स्वकुलोद्भवः पृथुयशः स्वाङ्गानवोऽयुक्तः ॥५३॥

Sloka 53 He who has his birth in the भाग्य (Bhagya) Yoga will move in a palanquin (in the midst) full of sounds caused by musical instruments and with chowries waving to and fro. He will have everlasting wealth, will be saluted by eminent men, and will always pursue a righteous course of conduct. He will please his Pitrus, Gods and the hosts of Brahmins by worshipping them in the most appropriate way possible, will follow the righteous conduct, make his family illustrious and will have a very good heart.

ख्यातियोगे सकललोकसंमतमाचारवान्भवति सज्जनानुगः ।
पुत्रमित्रकलत्रवान्धनवान् ख्यातिजो भवति लोकविश्रुतः ॥५४॥

Sloka 54 The person born in the ख्याति (Khyati) Yoga will become a King who will protect his good subjects by following a course of conduct approved by all. He will be blessed with sons, friends, wife and wealth, and will be prosperous and widely renowned.

नित्यमङ्गलयुतः पृथिवीशः संचितार्थनिचयः सुकुटुम्बी ।
सत्कथाश्रवणकिङ्कर एव पारिजातजनकः स्थितिजातः ॥५५॥

Sloka 55 The person born in the पारिजात (Parijata) Yoga will always be in the midst of festivities (or auspicious ceremonies), will become a King, will become the lord of much hoarded wealth, will own a large family, will be intent on hearing stories of great people, will be learned and doing something auspicious.

दुःखकृच्छ्रधनवान् परिभूतो लोलसंचयदुःखितव्यवसायः ।
सर्वमेव लभतेऽन्यवशायी जारजो मुसलजन्मयोगजः ॥५६॥

Sloka 56 The man born in the मुसल (Musala) Yoga will become the owner of wealth earned with much difficulty, he will suffer humiliation, his wealth

will be unsteady he will spend money easily for legitimate purposes After his demise he will certainly attain heaven he will be foolish and fickle minded.

[illegible]

[illegible]

[illegible]

Sloka 37 If the lords of the several Bhavas from the Lagna onwards occupy the 6th 8th or 12th or if the Bhavas be associated with or aspected by malefics, 12 kinds of Yogas are declared to arise for the 12 Bhavas from the Lagna They are in their order 1 अवयोग (Avayoga) 2 निरवयोग Niravayoga, 3 मृत्योयोग Mrityoga (4) कुहुयोग Kuhu yoga) (5 समरयोग Samara yoga, 6 हर्षयोग Harsha yoga (7 दुःखियोग (Dukhiti yoga 8 सरलयोग Sarala yoga) (9 निर्भाग्ययोग Nirbhagya yoga) (10 दरियोग (Daryoga) (11 दरिद्रयोग (Daridra yoga) and (12 विमलयोग Vimala yoga.

[illegible]

Sloka 38 The man born in an अवयोग (Avayoga) will be inconsiderate He will suffer from extreme poverty and will be short-lived He will be humiliated, he will associate with the wicked will be of bad behaviour and will be deformed His position indeed will be shaky

[illegible]

Sloka 39 The person born in निरवयोग (Niravayoga, will be devoid of good (kind) words, will have a barren wife, will be in the midst of bad associates,

will have bad teeth and eyes, he will be wanting in intelligence, will have no children, will have no learning, and no power. He will be robbed of his wealth by his enemies.

अरिपीडितः सहजविहीनो मनसि विकलो हतबलवित्तः ।
बहुविहितकर्मश्रमपरिखिन्नो विकलितगुणः स्यादिति मृतियोगे ॥६०॥

Śloka 60. The person who has his birth in a मृति (Mriti) Yoga will be vanquished by his enemies, will have no brothers, will be devoid of shame, strength and wealth, overcome by fatigue caused by doing improper acts and will be of an excited temperament.

मातृवाहनसुहृत्सुखभूषणबन्धुभिर्विरहितः दिवितिशून्यः ।
स्वात्मगमितसमेन हृतं स्यात् कुत्रियामभिरतः कुहुयोगे ॥६१॥

Śloka 61.—The man born in a कुहुयोग (Kuhu Yoga) will be bereft of mother, vehicles, friends, happiness, ornaments and relations, will be without a situation or house having lost the one already got, and will be attached to a low female.

दुःखजीव्यदुःखवाक्यविदेशी वञ्चको मृतसुतोऽल्पवयस्कः ।
नास्तिकोऽल्पकुजनं भजतेऽसौ पञ्चरे भवति पामरयोगे ॥६२॥

Śloka 62.—He who is born in a पामरयोग (Pamara) Yoga will have a miserable living and will be indiscriminate. He will be a liar and a cheat. He will lose children or will have no issue at all. He will resort to low and wicked people. He will be an atheist and a glutton.

सुखभोगभाग्यवहनगाजसुतो विहसादिनी भवति पारमीकः ।
वनितवाहनजनवाहनो धनधृतिमंत्रकीर्तिसुतवांश्च हर्षजः ॥६३॥

Śloka 63. The person born in हर्षयोग (Harsha) Yoga will be endowed with happiness, enjoyment,

good fortune, and a strong constitution, will overcome his enemies, and will be afraid to commit sinful acts, he will become a friend of illustrious and prominent people. He will have wealth, splendour, friends, fame and sons.

[illegible]

Sloka 5d—The man born in a दुष्कृतिजोग (Dushkrita) Yoga will lose his wife and be addicted to others' wives, will be roaming on the roads unperceived, will suffer from gonorrhea and such other venereal diseases, and trouble from the sovereign. He will be despised by his relations and suffer distress as a result thereof.

[illegible]

Sloka 6. He who is born in a सरलजोग (Sarala) Yoga will be long lived, resolute, fearless, prosperous, and will be endowed with learning, children and riches. He will achieve success in his undertakings, overcome his foes, be pure and widely celebrated.

[illegible]

Sloka 6½—The person born in निर्भाग्यजोग (Nirbhagya) Yoga will lose all his paternal property such as lands, house etc. he will despise the good and elders and will be irreligious. He will wear old and worn-out clothes, will be indigent and reduced to great misery.

[illegible]

Sloka 67 The effect of a person's birth in दुर्योग (Duryoga will be that anything done by his own bodily labour becomes fruitless. He will be insignificant in the eyes of the public. He will be a traitor to the people, will be highly selfish and caring to feed his own belly. He will be constantly absent from home and living abroad.

ऋणवान्नरो दरिद्रस्तस्मो प्रकोपकर्मयोगी च दौर्भाग्यवान्।
मलार्थसंयुतो रोगाक्रान्तश्चारी दूरगश्चलः आदरिद्राख्ययोगे ॥६८॥

Sloka 68 He who is born in दारिद्रयोग (Daridra Yoga) will be loaded with debts, cruel, foremost among the poor, will suffer from ear troubles, will be devoid of good luck, will entangle himself in criminal or sinful actions, will speak indecently and will be a mental to others.

विमलाख्यो भूरिलाभसिद्धिं बलवत्वं सर्वजनानुकूलत्वम्।
सुखी स्वतन्त्रो बहुनीयवृत्तिर्युक्तं प्रतीतो विमलोद्भव एवम् ॥६९॥

Sloka 69 The person born in a विमलयोग (Vimala) Yoga will spend little and save much money. He will be good to every body. He will be happy and independent and will have a respectable profession or conduct and be renowned for his good qualities.

त्रिदारिद्र्ययोगाख्या: सप्तमाः केन्द्रत्रिकोणगताः
लग्नाष्टमव्ययपार्थाश्चेत्तदा दुर्योग एव स्यात्
लग्नस्थे शशि योगस्तस्यवतिमूर्ख सुखी चार्थिकः ॥७०॥

इति अनेकग्रन्थविरचितायां फलदीपिकायां योगभागो
नाम सप्तोऽध्यायः ॥

Sloka 70 If the lords of the 8th, 6th and 12th houses occupy in strength Kendra or Trikona houses, and the lords of the 1st, 10th, 4th and 9th houses be

weak or eclipsed and be posited in the 6th, 8th and 12th houses, the result is दुर्योग (Duryoga). But if the above position be reversed, (i.e., the lords of the 8th 6th and 12th being weak or eclipsed occupy those houses, and the lords of the 1st, 4th, 9th and 10th houses being strong occupy Kendra or Kona houses, the person concerned will be a King fortunate, wealthy, happy and virtuously disposed.

Thus ends the 6th Adhyaya on "Yogas" in the work Phaladeepika composed by Mantreswara.

॥ सप्तमोऽध्यायः ॥

त्र्यादौः केटैः स्वोच्चगैः केन्द्रसंस्थैः स्वर्क्षस्थैर्वा भूपतिः स्यात्प्रसिद्धः ।
पञ्चाद्यैस्तैरन्यथा चेत्सुतोऽन्यूर्वीनाथो वारणाश्वैश्च युक्तः ॥१॥

ADHYAYA VII.

Sloka 1—The person born with three or more planets in exaltation or Swakshetra and at the same time posited in Kendras, will become a King widely renowned. If there are five or more such planets in a nativity, they will make the person even if born in an ordinary family, a King (ruler of the world) endowed with numerous elephants and horses.

भूपाः स्युर्नृपवंशजास्तु यदि दुर्योगे न जातास्तथा
ज्ञान्तर्भिन्नहिबेन्दुरविकराक्रान्ताः स्युरन्येव ते ।
त्र्यादौः केन्द्रगतैः स्वभोक्षसहितैर्भूपोद्भवाः पार्थिवाः
सर्वाभिस्वस्यफलोद्भवाः क्षितिपतेस्तुल्याः कदाचिद्भुवाः ॥२॥

Sloka 2—Persons born in a royal family will become Kings if, at the time of birth, they are not born under any दुर्योग (Duryoga) or if the planets be not eclipsed by the Sun's rays. Three or more planets in

Kendra positions at birth identical with their own or exaltation signs will make Kings of the persons born of royal families. Others under the above Yogas will only become their equals or sometimes Kings

यद्येकोऽपि विराजितांशुनिकरः सूर्यात्मजो वक्रगो
नीचस्थोऽपि करोति भूपसदृशं द्वौ वा त्रयो वा ग्रहाः ।
यत्र चेत्रजयन्ति भूपतिसमी राजाधिराजश्रियं
लग्नेहृद्गतो यत्र सप्तकुलजश्चोत्तमाधमम् ॥३॥

Sloka 3 Even a single planet though in depression, is capable of making the person born a King's equal, provided he be with brilliant rays, retrograde in motion and occupy an auspicious house (i. e., other than the 6th, 8th or 12th) Should there be two or three such planets at a birth, the native will become a King If there are many such posited in auspicious Rasis or Amsas, they will usher a King endowed with all the insignias of royalty such as a crown, umbrella and waving chowries.

द्वौ वा त्रयाणां विगतबुद्धा यदि जातः
स्वाङ्गेषु भूमिपतिः स्वाजयशीलः ।
दिग्बलं यदि पञ्चानां दिग्बलयुक्ता
अन्यारो वा भूपतिरन्यान्वयजोऽपि ॥४॥

Sloka 4.—If at a birth two three or more planets are endowed with Digbala the native will, if he be a scion of a royal family become a King and be victorious Should there be 5 such (excepting Saturn) or at least 4 planets possessing Digbala, the person born though of an ordinary family will become a King.

यद्येकस्मे यदन्यांशकोद्भवे विराजकस्यापि यदोच्चगोऽपि वा ।
चन्द्रेऽन्यभूमिजसितैस्तदा विलोकिते यादृशयोद्भवो नृपः ॥५॥

Sloka 5 When the Vargottama Navamsa in the Lagna is just rising, or the Moon is occupying a Vargottama Navamsa and when the Lagna is aspected by four planets other than the Moon, the native though born of a low family will become a King.

विलग्नेशः केन्द्रे यदि तपति वर्गोत्तमगतः
अनुक्तं वर्गे वा गुरुपतिरपि स्वापति तदा ।
गजस्कन्धे कार्तस्वरकृतविमाने ऽतिसुखदे
सुवालीजं भूपं जनयति कलत्रात्मजयुतम् ॥६॥

Sloka 6—When the lord of the Lagna occupies a Kendra or the 9th house attaining a Vargottama Navamsa, and the lord of the 9th house is in his exaltation or Swakshetra attaining a similar Amsa, the Yoga will usher into the world a King who will sit at ease in an exceedingly beautiful golden vehicle placed on the back of an elephant, with chowries adorning the two sides

निशाकरपि वार्धिजं जनयतीन्दुवत्कश्च.
स्वितत्वकिरणस्थितो यवकरान्नितान्तोऽपि च ।
विहाय तनुजं जनाकुलितपूर्णकान्तिः शशी
चतुष्पदगतो नृपं जनयति विशालान्वितम् ॥७॥

Sloka 7 Even a low-born will become a King if at his birth the Moon shining with white lustre be aspected by a planet placed in exaltation or Swakshetra. The full Moon posited in a Kendra other than the Lagna will usher a King endowed with elephants and horses.

अश्विन्यामुदयगतो भृगुर्ग्रहैस्त्रैर्दृष्टोऽजनयति भूपतिं जितारिम् ।
सीमायोगुद्भवपदाय चित्तलब्धो भवतः सह कविना बली च भूपम् ॥

Sloka 8 When Venus occupies the asterism Aswini in the Lagna and is aspected by three or more planets, he will usher into the world a King who will destroy all

be enemies. If the lord of the Lagna be strong and occupy the 2nd Bhava which is neither his depression sign nor is owned by an enemy and be in conjunction with Venus, the person born will become a King.

मीनमेषसहितो भाग्यलग्नेशः पृथ्वीशः प्रभवति प्रियकेतुश्च।
भाग्यो व्ययगतश्च भाग्यभावो व्ययपो भवति पुरो यदि राजा॥ ९

Sloka 9. If at the birth of a person Mesa occupy Mesha, Simha or Dhanus identical with the Lagna, and be aspected by a friendly planet, a ruler of the earth is ushered into the world. If the lord of the 10th भाव be in the 9th and the lord of the latter in the 10th, the person born in the above Yoga will become a King who will be extolled by his people.

भाग्यार्के भगवान् सहस्रकिरणस्तत्रैव तारापितो
लग्ने भाग्यगतेऽपि तीव्रबलिनौ स्वोच्चे च सूर्यात्मजः।
स्वोच्चे भवति क्षितिप्रतिपतिः सोऽयं पुरे भवान्
यस्य एव भवन्ति तस्य रिपवो दृष्ट्वा प्रभावान्वितम्॥ १०

Sloka 10. The Sun has reached the centre of Dhanus, the Moon is just there, Saturn is in the Lagna and Mars possessed of much power is in the exaltation sign. If this be the planetary position at a person's birth, he will grow into such a mighty King that his enemies, overwhelmed by his fiery valour, will do homage to him from afar regarding him with terror.

Note. Here Saturn may be in the Lagna identical with Dhanus, Meena or Tula.

सुधासुधाकलोपमसितोज्ज्वलः शशी भवेत् यदि भवने भवेत्तिथिः।
यदि द्वितीयो बहुदलिपूर्वे सुधाकलो केन्द्रगतो न पापयुक्तः॥ ११

Sloka 11. If the Moon brilliant with digits resembling nectar or slaked lime and lotus stalk in colour (i.e. the full Moon) occupy a Navamsa owned by the Sun

and when benefics unassociated with malefics occupy Kendras, the person born will become a King and will own many elephants.

शीतांशुरिन्दुरिव शङ्खसमानवर्णः
स्वोच्चोपगैर्बलयुतैः शुभदृष्टियुक्तैः।
नीचारिवर्गरहितैर्विहगैस्त्रिभिश्चेत्
स्वायत्तकर्मणि स भूमिपतिर्जितारिः ॥१२॥

Sloka 12.— If the Moon is as white as milk and conch shell i.e. full, and three planets not occupying their depression or inimical Vargas but being strong and being aspected by benefics, get posited in their own Amsas, the person born will become a King and will vanquish all his enemies.

कुमुदगहनबन्धुं श्रेष्ठतां प्राप्य चन्द्रं
यदि बलसमुपेतः पश्यति व्योमचारी।
उदयभवनसंस्थः पापसङ्घो न चेत्
भवति मनुजनाथः सार्वभौमः सुदेहः ॥१३॥

Sloka 13. If the Moon that has attained Vargottamamsa be aspected by a strong planet and if there be no malefic planet posited in the Lagna, the person born will become an emperor and possess a beautiful body.

जीवो बुधो भृगुसुतोऽथ निशाकरो वा
धर्मे विशुद्धतमवः स्फुटरश्मिजालाः।
मित्रैर्निरीक्षितयुता यदि सूतिकाले
कुर्वन्ति वेधसदृशं नृपतिं महान्तम् ॥१४॥

Sloka 14.—If at a birth Jupiter, Mercury, Venus or the Moon occupy the 9th with bright rays, uneclipsed and also be aspected by, or associated with, friendly planets, the native condemed will become a great King worshipped by his subjects like a deity.

[illegible]

[illegible]

Sloka 15 Venus Jupiter and Saturn are in Meena The Moon almost full is in exaltation The Sun is aspected by Mars and sign Mesha is rising The person born in the above Yoga will become a King owning a vast army by whose march large quantity of dust is raised which makes the Sun invisible and as a consequence all the eyes begin to contract under the impression that the Sun has set

Another meaning The Sun aspected by Mars in Mesha or the Moon is aspected by Mars and the Sun in Mesha —

[illegible]

Sloka 16 If there be a birth at night when benefics are in depression or in moral houses identical with the 11th the 6th or the 3rd house, or be in their highest exaltation, or be all posited in the Kendras, with bright rays and if the Moon be in Karkataka identical with the 4th house the person born will become an emperor ruling the three worlds under one umbrella

[illegible]

Sloka 17 —If the Moon with full digits (full Moon)

occupy a Vargottamamsa, the person born will become a mighty ruler of the earth and his fame will be immense. He will command a good number of horses, the dusts raised by whose hoofs will so overpower the Sun that he will resemble the Moon in the morning.

केन्द्रस्थौ यदि च जीवसितौ वसन्ति च मानवहीनौ ।
भूपतिर्भवति सोऽतुलकीर्तिर्भविता यदि न कश्चिदिह स्यात् ॥१८॥

Sloka 18. If at a birth Jupiter and the Moon occupying a Kendra be aspected by Venus and there be no planet in depression, the native will become a King whose fame will be unparalleled.

जलचरराशिनवांशक इन्दुस्तुलभवने शुभदस्वकवर्गे ।
बहुमकरः खलु कन्दकहीनो भवति नृपो बहुधान्यजनाढ्यः ॥१९॥

Sloka 19.—If the Moon occupy a water-resorting Rasi or Amsa identical with the Lagna or be in his own or in a benefic's Varga, the person born will become a King who will do good to his subjects, own many elephants. Or provided there are no maleffics in Kendras, should the Moon in the above Yoga occupy a house other than a Kendra, the native will turn out a King owning many elephants but oppressing his people.

शुक्रो जीवनिरीक्षितो विनतुते भोगोद्भवं भवति
हेवेक्षो मृगसं विहाय मनुजो मर्मभवुकं नृपम् ।
केन्द्रे जन्मपतिर्वनाधिकपुत कुर्यात्तिर्यगीशे
दृष्टे वाक्पतिना कुजे दयति पृथ्वीपाय तक्षसनम् ॥२०॥

Sloka 20. A scion of a royal family will become a King if at his birth Venus is aspected by Jupiter. Jupiter occupying a Rasi other than Makara identical with the Lagna will usher a King endowed with elephants in rut. The lord of the Lagna occupying a

Kendra in full strength will cause a ruler of men to be born. Mercury in the above position aspected by Jupiter will usher into the world a person whose orders will be obeyed by Kings

एकोच्चस्थोऽपरो मित्रदृष्टः कुर्याद्भूपं मित्रयोगाद्धनाढ्यम् ।
स्वांशे सूर्ये स्वर्क्षगश्चन्द्रमाश्चेत्सेनाधीशं साश्वनागं विधत्ते ॥२१॥

Sloka 21 A single planet occupying his highest exaltation point and aspected by friendly planets produces a King. Such a planet will make him immensely wealthy if he be also associated with another friendly planet The Sun in his own Amsa and the Moon in Swakshetra will make the person born a King endowed with horses and elephants.

सीमे पूर्णज्योतिषि मित्रदृष्टे
चन्द्रे लोकानन्दकरः स्याद्भूपमुख्यः ।
पूर्णज्योतिः स्वोच्चगतश्चेत्तदिन्दुः
स्यात्सागाधिपं सज्जनशस्तं जगतीशम् ॥२२॥

Sloka 22 —The Moon with full rays occupying Moons and aspected by a friendly planet will usher into the world a King pre-eminent in position and delighting the world If the Moon be full and occupy his exaltation, the person born will become a King, very generous and charitable and praised by the good.

चन्द्रे स्वमित्रांशगते सुदृष्टे शुक्रेण लक्ष्मीसहितो नृपः स्यात् ।
तथा स्थिते वासवमन्दिरेन्दौ पूर्णां धरित्रीं परिपालयेत्सः ॥२३॥

Sloka 23.—The Moon in the Amsa of a very friendly planet and aspected by Venus will usher into the world a King endowed with much wealth If the Moon in the above position be aspected by Jupiter, the person born will become a King who will rule the entire earth.

पापखिशाद्यजला यदि जन्मराशा
लग्नात्तथैव कुजबुधौ शिखिकेऽर्कजौ च।
कर्मस्थितग्रहगणैः कुजजन्मजीवा
लग्नात् तथैव चतुरस्रिषु राजयोगाः ॥२४॥

Sloka 24 The following are 4 Rajayogas declared by those versed in the science (1) malefics posted in the 3rd, 6th and 11th houses reckoned from the one occupied by the lord of the Lagna or of the Janma Rasi, (2) Mars and Mercury occupying the 2nd house from the Lagna (3) the Sun and Venus situated in the 4th house from the Lagna, and 4 Mars Saturn and Jupiter quartered in the 10th, 1st and the Lagna.

लाभेशायेशयोरन्यतरोऽपि चन्द्रात्केन्द्रवर्ती।
स्वतुङ्गभाधीशगुरुस्तृतीयलग्नात्सुखाप्तेशपतिश्चकेति ॥२५॥

Sloka 25—If out of the lords of the 11th, the 9th and the 2nd houses, there be but one that occupies a Kendra position with respect to the Moon and if Jupiter happens to be the lord of the 2nd, the 5th or the 11th house the person born under the Yoga will become the ruler of a full blown empire.

॥ नीचभङ्गराजयोगः ॥

नीचस्थितो ग्रहयदि यो यद्भः स्वामग्रहाश्रितराशीशः।
स चन्द्रलग्नाच्यदि केन्द्रवर्ती राजा भवेद्राजकुलप्रसूतः ॥२६॥

Sloka 26 If at a birth, a planet be in its depression and if the lord of the sign of depression or that of the planet exaltation Rasi be in a Kendra position with respect to the Moon's place or the Lagna, the person born will be a King and a just ruler

Note According to some, स यद्भः means the planet that is exalted in that Rasi स नीचराशिः उच्च यत्र मारतो वाच यद्भः ।

[illegible]

Sloka 27 —When a planet is in depression, if the lord of that depression sign and the lord of the planet's exaltation sign are in Kendra positions mutually the Yoga will produce a King who will become an emperor respected by all the other Kings.

[illegible]

Sloka 28 When a planet is in depression but is aspected by the lord of that Rasi, the Yoga will make the native a ruler of the earth and famous And in the above Yoga if the depressed planet should be in an auspicious house (that is in a house other than the 6th 8th or 12th where is the doubt about his becoming a foremost King ?

[illegible]

Sloka 29 —When a planet occupies his depression sign if the lord of the Rasi so occupied or the lord of the planet's exaltation Rasi be in a Kendra position with respect to the Lagna or the Moon the person born will become an emperor and would be virtuously disposed respected by other Kings, mighty famous and affluent

[illegible]

इति [illegible] महाराजश्रीमत्
[illegible] समाप्तोऽध्यायः

he will be wandering, without a wife and suffer humiliation. If the Sun should be in the 8th house, the person born will lose his wealth, and friends he will not be long-lived and will have defective eye-sight or be blind.

दिवाकरोऽर्के जनकस्य सुतयति देवद्विजभक्तः
सहोदरान्बन्धुसुतान्मतिश्रीभवयशः के हितिपरिः ।
भवगते ऽर्के बहुधनायुर्विगतशोको भवपतिः
पितुरसिद्धं विकलनेत्रो विधनसुखो व्यवगते ॥४॥

Sloka 4 If at the time of birth, the Sun should occupy the 9th house, the person concerned will lose his father he will have children and relations and will revere Gods and Brahmins. If he occupies the 10th house, the person will have sons, vehicles, laudation, intelligence, wealth, strength and fame He will be a King The Sun in the 11th house will make the person born very wealthy and long lived. He will be a King and will have no sorrow If the Sun be in the 12th house, the person born will hate his father His eye-sight will be defective and he will be without wealth and children.

सिते चन्द्रे लग्ने दृढतनुरनायुष्मयो
बलिष्ठो सद्भीतान् भवति विपरीते भवगते
धनाढ्योऽत्यर्थाणिर्विषयसुखवान् यानि विकलः
सहोदरे सभ्रातृवमयवलवीर्योऽतिकृपणः ॥५॥

Sloka 5 If at a person's birth, the Moon be waxing and happens to be in the first house, the person concerned will possess a strong constitution and a long lease of life He will be free from fear, very powerful and wealthy But if the Moon be waning, the effects stated above will be quite the reverse If the Moon

should occupy the 2nd house, the person born will be rich, very learned or soft-tongued, he will be a sensualist but defective of some limb. If the Moon be in the 3rd house, the person born will have brothers, will be ascetic, strong and powerful but very miserly.

सुखी भोगी स्वामी सुहृदि सपुत्रो बाहुबलवान्
सुपुत्रो मेधावी सुयुगतिरमात्यः सुभगते ।
सुखेऽस्यायुर्मन्दे ऽमतिदरदरोगी परिभवी
खरे दुःखः क्षीणो बहुयुवतिकान्तोऽतिसुभगः ॥६॥

Sloka 6.—If at a birth the Moon be in the 4th house, the person concerned will be happy and indulging in sensual pleasures. He will be liberal in gifts, will have friends, vehicles and become renowned. If the Moon should occupy the 5th house, the person born will have good sons, will be very intelligent, will walk gently and will become a minister. If the Moon be in the 6th house, the person born will be short lived, ignorant, will suffer from stomach-ache etc., he will also suffer humiliation. If the Moon should occupy the 7th house, the person born will be agreeable to look at, will be loved by a beautiful damsel, and will be exceedingly lovely.

मृती रोगस्यायुष्मति भृशबलोऽभाग्यवान्
ऋषी शिष्टाचारो नमति शुभकृत्सत्रिवचकः ।
यशस्वी बह्वायुर्मनसवनृपः सद्म भवे
भवे द्वेष्यो दुःखी शशिनि परिभूतोऽकसतम- ॥७॥

Sloka 7.—The person at whose birth the Moon is in the 8th house will suffer from diseases and will be short-lived. If the Moon should occupy the 9th house at a birth, the person concerned will be prosperous,

virtuous and blessed with children. He will be victorious, and all his undertakings will be crowned with success at the beginning itself. If the Moon should occupy the 10th house at a birth, the person concerned will do good acts and will be helpful to the virtuous. If the Moon be in the 11th house, the person born will be high minded, long-lived, and endowed with riches, children and servants. If the Moon be in the 12th house at a birth, the person concerned will be odious to others, he will suffer misery, will be insulted and will be most indolent.

क्षतवपुरतिक्रूरोऽल्पायुस्तनौ धनलाभगौ
यवनि विमुखो विद्यार्थं कुजे कुजनाश्रितः ।
सुभुजधनवान्कुरूपोऽधन्यः सुतौ धनगोऽन्यजे
बुधदि विमुखस्वादुस्तोकीसुखालयवाहनः ॥८॥

Sloka 8.—If Mars occupy the Lagna at a person's birth, he will have an injured limb, he will be short-lived and will be very cruel and adventurous. If Mars be in the 2nd house, the person concerned will be adverse or ugly faced, devoid of learning and wealth and will be dependent on bad people. If Mars occupy the 3rd house, the person born will be of good qualities, possess wealth, will be brave, unassailable, happy and will have no brothers. If at a birth Mars should occupy the 4th house, the person concerned will be without friends, mother, lands, happiness house and vehicles.

विमुखतनयोऽनर्थभाग् सुते विमुखोऽन्यधीः
प्रबलमदनः श्रीमान् क्षपातो रिपौ विजयी नृपः ।
अनुचितकरो रोगार्तोऽस्तेऽध्वगो मृतवारवान्
कृतनुरधनोऽल्पायुर्विक्षेत्रे कुजे जननिन्दितः ॥९॥

Sloka 9.—If at a birth Mars be in the 5th house, the

person concerned will be unhappy without children, fond of reverses back biting and weak minded. If Mars occupy the 6th house the person born will be exceedingly smitten with love wealthy and famous he will be a King and victorious (in battle). Mars in the 7th house makes the person born do improper acts, suffer affliction through diseases, wander in the roads and lose his wife. If Mars be in the 8th house, the person born will have a deformed body will be poor, short lived and cursed by the people.

[illegible]

Sloka 10 —If Mars occupy the 9th house at a person's birth, the native will though a friend of the sovereign be hated by others, he will be fatherless and will commit homicide. Mars in the 10th house makes the person born a King cruel liberal and praised by important people. If at a birth Mars should be in the 11th house the person concerned will be endowed with riches and happiness. He will be brave, will have no sorrow and possessed of good character. When Mars occupies the 12th house at a birth, the person concerned will have [illegible] he will be cruel and without a wife. He will be a slanderer and a mean wretch.

[illegible]

Sloka 11 —If at a person's birth Mercury occupy the Lagna, he will be long lived, speaking Sweetly and

cleverly. He will be sharp witted, and learned in all Sastras. If Mercury be in the 2nd house the person born will acquire wealth by his own talents, will be a poet, sincere and attractive in his speech and will eat sumptuous food. If Mercury should occupy the 3rd house at a birth, the person concerned will be brave, of medium life, and have good brothers, he will suffer fatigue and be dejected. Mercury occupying the 4th house at a birth makes the person concerned learned, witty in speech happy and possessed of friends, lands, cows, wealth and enjoyment.

[illegible]

[illegible] If Mercury be in the 5th house at a birth, the person concerned will be learned, happy and courageous. He will have a good number of children and will be conversant with charms or spells. Mercury in the 6th house makes the person born angry through [illegible] spoken harsh in speech and [illegible]. The native will destroy the power of his enemies. When Mercury occupies the 7th house the person born will be learned, he will dress himself beautifully, will have all the great [illegible], and will have a rich lady as his wife. If Mercury should be posted in the 8th house at a birth, the person concerned will be widely renowned and long lived, he will be the supporter of his family, a lord and a commander of the army.

[illegible]

Sloka 14—If at a birth Mercury should occupy the 9th house from the Lagna, the person concerned will have learning and wealth he will be of good conduct he will be religious-minded, conversant with every thing and very eloquent in speech. If Mercury be in the 10th house, the person born will be successful in whatever he undertakes, will have good learning, strength, intelligence, and happiness. He will do good acts and be truthful. Mercury in the 11th house makes the person born endowed, truthful, very rich, happy and possessed of servants. If Mercury be in the 12th house the person born will be miserable, devoid of learning, suffer humiliation, will be cruel and inactive.

[illegible]

Sloka 15—If at a birth Jupiter should be posted in the Lagna, the person concerned will be handsome, fortunate, long-lived, fearless and blessed with children. If Jupiter occupy the 2nd house, the person born will be eloquent, and a good connoisseur in food. He will have a lovely face, will be wealthy and learned. If Jupiter be in the 3rd house at a birth, the person concerned will be treated with disrespect, will be miserly, will have a renowned brother, will commit sins, and will be wickedly disposed. When Jupiter occupies the 4th house, the person born will live with his mother, friends, attendants, sons, wife, cows, etc. and be happy.

[illegible]

सन्तानेनुभवन्नरः सचिवभूभर्तुर्गुरोऽधिको
दीनो दीर्घति सेवया बहुधनाल्पीर्घायुरिन्दोर्गृहे ॥५॥

Sloka 5. Jupiter in the 5th house at a birth makes the native suffer distress through sons. The person will be intelligent and will be a king's adviser. If Jupiter should occupy the 6th house at a birth, the person concerned will be very inactive, suffer disrespect, destroy his enemies and clever in charms and exorcising. If Jupiter be in the 7th house, the person born will possess a good wife and sons. He will be very amiable, and more munificent than his father. If Jupiter be posted in the 8th house, the person born will be poor and earn his livelihood as a menial; he will be sinful but long lived.

स्वातः स्वर्गचिन्तकः सुखे प्रवेशनवान् कामाद्रोकार्यान्मुखः
कायारः सुकृता नवत्यनिधनी दीने स्त्रीवार्यिन ।
भाग्यस्थे धनिनोऽग्रजोऽस्वतनयो हिंसाकृतो बन्धनो
द्वेष्यो विक्रमभाग्यस्थे धिनयः साधोऽग्रजः सेवकः ॥६॥

Sloka 6. —If Jupiter occupy the 9th house at a person's birth, he will become a famous minister, will be endowed with wealth and children and will be anxious to do virtuous acts. If Jupiter should be in the 10th house, the person born will follow the right course of conduct, will be renowned for his virtues, will become very rich and a friend of the king. When Jupiter is posted in the 11th house, the person born will be wealthy, fearless, will have a few children, will be long and will be going in vehicles. If Jupiter be in the 12th house, the person concerned will be hated by others, will be foul mouthed, will have no children, will be sinful, idle and a menial.

नवी भृगुदुहितेयं कृतिनमेव सुखीकरोति
करोति कविरयोगः कवियमेकविशालिवत् ।
विद्यासुखजनकत्वं कुरुते भवनं विनाशे
कुरुते वसुमन्दिरवाहनवस्त्रभवनं सुखे ॥१७॥

Śloka 17 If Venus should occupy the Lagna at a person's birth, he will have a healthy and beautiful body, he will be happy and endowed with long life. When Venus occupies the 2nd house, the person born will become a poet and endowed with riches of various kinds. Venus in the 3rd house at birth makes the native wireless, unhappy, poor, miserly and unpopular. If Venus should be in the 4th house at a birth, the native will have good vehicles, good house, jewels, clothes, scents, etc.

नवमस्थितयोगं कुरुते सुतनिलयगते स्वगेहं
विद्याकुशलं कलत्रे दयानुरक्तं विनीतम् ।
कुरुते बलवीर्यं भृगुतनयगतो गृहे
विरागुणसमाधिं धर्मसमाधिं दशमस्थे ॥१८॥

Śloka 18 If Venus be in the 5th house at a birth, the person concerned will be the owner of immense wealth, will protect others, will be very wise and blessed with children. When Venus occupies the 6th house, the person born will have no enemies, no riches, will be corrupted by young females and affected by grief. If Venus should be posted in the 7th house at a birth, the person concerned will have a good wife but will have intrigues with bad women. He will lose a wife and will be wealthy. Venus in the 8th house makes the native long-lived, rich, and a ruler of the earth.

खचारभृगुजातकं क्षितिपतित्वमन्यत्र सुखे
बलस्थितिवशा मृदुसुखिनकृतिपुष्ट, प्रभुत्व ।
चलाकलमेनराक्षनारसमकर्मोऽर्थं भवे
कुरुते भवति स्वके सरति लोकपदिक्षु तेन् ॥१९॥

Sloka 19. If Venus occupy the 9th house at a birth, the person concerned will be blessed with a wife, friends and children, and will become prosperous through royal favor. If Venus should be in the 10th house the person born will become widely renowned, will have friends and will be a lord happily employed. Venus in the 11th house makes the person born rich, fond of the company of other females and endowed with many comforts. When Venus occupies the 12th house the person born will have sexual enjoyment, wealth and splendour.

[illegible]

Sloka 20. —If at a birth Saturn occupies his own position or own house identical with the Lagna, the person concerned will be on a par with the king, a chief or mayor of a city. If Saturn should be rising in any other Rasi the person born will be afflicted with sorrow and misery from his very childhood and will suffer from indigence. He will be slovenly and indolent.

[illegible]

Sloka 21. If Saturn should occupy the 2nd house at a person's birth he will have an ugly face, he will be without wealth and following evil courses. At a later age he will live in a foreign country endowed with riches, wealth and other enjoyments. When Saturn is posted in the 3rd house at a birth the person concerned will be very intelligent, liberal in gifts and happy with his wife. He will however be inactive and overcome with sorrow.

[illegible]

Slokas 22. If at a birth Saturn should occupy the 4th house, the person concerned will be unhappy, houseless, without vehicles, deprived of his mother and sickly during his early years. If Saturn should be posited in the 5th house, the person born will be roaming about, will have lost his reason, will be bereft of children, wealth and happiness, will be perfidious and evil minded. When Saturn occupies the 6th house, the person born will be a voracious eater, will be wealthy, subdued by his enemies, will be stubborn and possessed of self-respect. Saturn in the 7th house will cause the native to be wedded to a bad wife, to be poor, roaming and be distressed.

[illegible]

Sloka 23. The person at whose birth Saturn is in the 8th house will be unclean and without wealth. He will suffer from piles, will be cruel minded, will be pinched with hunger and will be despised by his friends.

[illegible]

Sloka 24.—The person at whose birth Saturn is in the 9th house will be bereft of fortune, wealth, children, father and religious merit. He will be wicked. If

Saturn should occupy the 10th house the person born will be a king or his minister will devote himself to agriculture will be brave rich and renowned The person who has Saturn in the 11th house in his nativity will have a long span of life lasting wealth and good [illegible] will be [illegible] free from disease and moneyed Saturn in the 12th house makes the native impudent indigent without children detective of some limb stupid and driven out by his enemies

[illegible]

Sloka [illegible] If at a birth Rahu occupy the Lagna the person concerned will have a short [illegible] to possess wealth and strength and will suffer from diseases in the higher limbs of his body head face etc The person who has at his birth Rahu in the 2nd house will be dubious or insincere in his speech will suffer from diseases in the mouth or face will be tender hearted will get wealth through his sovereign will be wrathful and happy Rahu in the 3rd house makes the person born proud hostile to his brothers strong willed long lived and wealthy If Rahu should occupy the 4th house the person born will be a [illegible] will cause sorrow will have friends will be [illegible] and happy at some time or other

[illegible]

Sloka [illegible] If at a person's birth Rahu should be situated in the 5th house he will talk through the nose

will be childless, will be hard hearted and suffer from belly-ache. If Rahu be in the 6th house the person born will be troubled by his enemies, or oppressed by maleficent planets (demons). He will suffer from a disease in the anus. He will be wealthy and long-lived. When Rahu occupies the 7th house the person concerned will lose his wealth through intrigues with women, suffer separation from his beloved, lose his manhood, become self-wised and silly. If Rahu occupy the 8th house, the person born will be short-lived, will do impure acts, will be defective of a limb, will suffer from wind-disease and will have limited issue.

धर्मस्थे प्रतिकूलवाक्यकुलग्रामाधिपोऽपुण्यवान्
कर्ताऽसौ कुलतोऽन्यकार्यनिरतः सत्कर्महीनोऽवधः ।
भोगार्थातिसुतस्त्रिगापुरपुरे लाभे सकष्टोऽवधः
प्रख्यातोऽपरतो बहुव्यवकरो वि केऽव्युत्कपीडितः ॥२७॥

Sloka 27 – If Rahu happens to be in the 9th house at a birth, the person concerned will speak opposingly. He will be the head of his clan, the headman of a village or mayor of a city and will commit unrighteous deeds. Rahu in the 10th house makes the native famous; the man will have a limited number of issue, will engage himself in other business, will not do any good act and will be fearless. If Rahu be in the 11th house, the person born will be prosperous, will not have many children, will be long lived and will suffer from wind disease. If Rahu should occupy the 12th house, the person concerned will be intent on committing sinful acts secretly, will spend much and will suffer from a water-disease.

लग्ने कृतप्रमनुजं विधुतं विवर्णं स्वाजनवल विकलदेहमसत्समाजम् ।
विद्यार्थहीनमधमोकिमुत कुरुपि पापः पराजनिरत कुकने धनस्थः ॥

Sloka 28 The person at whose birth Ketu occupies the Lagna will be ungrateful, unhappy and bearing tales against others. He will be an outcast, fallen from his position will have a deformed body and associating with the wicked. Ketu in the 2nd house makes the native devoid of learning and riches. His speech will be very vile in quality and he will have a sinister look. He will ever be eating at other's tables.

[illegible]

Sloka 29 Ketu in the 3rd house confers on the native long life strength wealth and fame. The person will live happily with his wife and eat good food. He will lose a brother. If Ketu be in the 4th house the person concerned will lose his lands vehicles, mother and happiness. He will leave his native country and dwell in a foreign place and live at the bounty of another.

[illegible]

Sloka 30 Ketu in the 5th house at a person's birth will cause loss of children, disease in the stomach, and trouble from gain. The native will become evil minded and wicked. If Ketu should occupy the 6th house at a birth, the person concerned will be very magnanimous and possess the best qualities. He will attain everlasting fame, firmness and high authority, destroy his enemies and realise his wishes.

[illegible]

Sloka 31 The person at whose birth Ketu is posited in the 7th house will suffer disrespect, seek the

company of bad women will be afflicted by a disease relating to the bowels and will suffer loss of wife and vital power. If Ketu be in the 8th house, the person born will be short-lived, will suffer the separation of his dear friends and engage in quarrels, will meet with injury from a weapon and disappointment in all his undertakings.

चापचक्रिमनुगं पितृभाग्यहीनं दारिद्र्यमार्यजनदूषणमाह धर्मे ।
सत्कर्मविघ्नमनुचित्तमनर्थकृत्तं तेजस्विनं नवमभे शीर्षमनिष्टसिद्धम् ॥

Sloka 32 If Ketu should occupy the 9th house at a person's birth, he will follow a sinful course, will do unrighteous things and be deprived of his father, will be unlucky, indigent and will slander the good. When Ketu occupies the 10th house, the person born will experience obstacles to the performance of good acts, will be impure, and will be engaged in doing vile acts. He will be energetic, bold and widely renowned.

लाभेऽर्थसंचयमनेकगुणं सुभोगं सद्भूमिलोपकरणं सकलार्थसिद्धिम्
प्रच्छन्नपापमधनव्ययवर्जनाढ्यं दिक्षे विलङ्घनमिह दिव्यं च पाप ॥

Sloka 33 —If Ketu be posited in the 11th house at a birth, the person concerned will hoard money, will have many good qualities, will enjoy himself well, will command all the facilities for getting good materials and will be successful in obtaining all his requirements. If Ketu occupy the 12th house, the person born will secretly commit sinful acts, spend money on vile things, will destroy wealth, will be of forbidden conduct, and will suffer from eye-diseases.

उच्चस्वसौहृदनुजन्मगो विलग्नद् पूर्ण फलमाचरते ।
सर्वत्रगः कुजकेतुः फलदाता खादिह संयोगः ॥३४॥

Sloka 34 —A planet produces the full effect of the Bhava in which it is when its distance (in Navamsa,

degree etc.) from the commencement of the Rasi occupied is equal to that traversed by the Lagna-point in the Lagna Rasi. It is declared by the authorities that Rahu is similar to Saturn and Ketu to Mars in giving effects.

भावसमांशकसंज्ञा भावफलं पूर्णमेव कथयन्ति ।
न्यूनाधिकोपभवतः फलवृद्धिह्रासता वाच्या । ३५ ।
इति मन्त्रेश्वरविरचितायां फलदीपिकायां रव्यादीनां
लग्नादि द्वादशभावाश्रयफलं नाम अष्टमोऽध्यायः

Sloka 35 Planets produce the full effects of the Bhavas respectively occupied by them when they are exactly posited in the (Bhavamsa = Semi bhava = in the middle or centre of the Bhava) If they should occupy a position less or greater than the semi bhava, the effects are declared to be correspondingly increasing or decreasing as the case may be.

Thus ends the 8th Adhyaya on "The effects of the (Sun and other planets in the 12 Bhavas from the Lagna onwards" in the work Phaladeepika composed by Mantreswara.

॥ नवमोऽध्यायः ॥

वृत्तेक्षणो दुर्बलजानुदण्डो भीरुर्जले स्वल्पभुगुष्ट्र सुकामी ।
संचारशीलश्चपलोऽनृतोक्तिर्मेषाह्वितोऽङ्गे क्षियते प्रजातः ॥ १ ॥

ADHYAYA IX.

Sloka 1 The person at whose birth the sign Mesha is the Lagna will have round eyes, will be weak kneed, fierce, afraid of water, will eat sparingly, will long for women, will always be on his legs, will be fickle, will speak falsehoods and will have bruised limbs.

पृथूरुवक्त्रः कृषिकर्मकृत्स्याद्मध्यान्तसौख्यः प्रमदाप्रियश्च ।
त्यागी समी क्लेशसहश्च सोमान् पृष्ठाश्रयाँऽङ्कयुतो कृशोत्थः ॥२॥

Sloka 2. If at the birth of a person, the sign Vrishabha be rising, he will have plumpy thighs and a big face he will be engaged in agriculture. He will be happy in the middle and concluding portions of his life He will be fond of young women, will be liberal in gifts, will be of a forgiving disposition, will endure hardships, possess cattle, etc., and will have marks or moles on the back, face and sides.

हवामेक्षणः कुञ्चितमूर्द्धजः क्रीडाकुतूहलश्च परेङ्गितज्ञः ।
बहुप्रवासः प्रियगीतवृत्तो वसन् सदान्तः सदने च युग्मे ॥३॥

Sloka 3 When the Ascendant is Mithuna, the person born will possess black eyes will have curled hairs will be intent on sporting with women, will be skilled in interpreting others thoughts will have an elevated nose, will have a liking for music and dancing, and will always be home-keeping.

सीमिर्जितः पीनगलः सभिको बहालयाकुक्कटिधंनाढ्यः ।
कृशश्च वक्रो द्रुतगः कुलीरे देशाधिपतोऽल्पतोऽल्पपुत्रः ॥४॥

Sloka 4 The person at whose birth Karkataka is the Lagna will be henpecked have a fleshy neck, will be surrounded by friends and possess many houses He will have elevated buttocks, will be rich, short in stature, crooked in his views, fast in walking, intelligent, fond of water and possess very few sons.

सिंहेक्षणः कम्बुकदुर्विशालवक्त्रोऽभिमानी सपराक्रमः स्यात् ।
कुल्यालयकर्मे वनशैलगामी मातुर्विधेयः स्थिरधीर्भृगोत्थे ॥५॥

Sloka 5—If a person be born when the Ascendant is Simha, he will have reddish eyes, large chin, and a

broad face he will be arrogant and powerful He will be angry at trifles, he would like to go to forests and hills, will be obedient to his mother and firm-minded.

कन्यासंस्थाङ्गः परविभवगेहैः संपूज्यते सत्वरतः प्रियोक्तिः ।
भीताल्लाभः सुरतप्रियः स्वाच्छास्त्रार्थविद्याल्पसुतोऽङ्गनायाम् ॥६॥

Sloka 6.—If a person be born when Sign Kanya is rising, his shoulders and arms will be drooping, he becomes respectable through others' houses and wealth. He is truthful and will speak kindly. His look is faint due to modesty. He is fond of sexual enjoyment He knows the interpretation of Sastras and will have a very limited number of children.

चलकृशाङ्गोऽल्पसुतोऽलिभको देवद्विजानामतको द्विभाषः ।
मांसुख दक्षः क्रयविक्रयेषु वीरोऽल्पवस्तीति च मध्यवाची ॥७॥

Sloka 7 The person at whose birth the Lagna is Tula has a lean and frail body, will have a limited number of children, will be intent on worshipping Gods and Brahmins, will be wandering, will have two names, will be tall in stature, will be clever in trading, brave, merciless and impartial in his argument.

कृशोऽजङ्घः पृथुनेत्रवक्षा दोनी शिशुत्वे गुरुतातवैरः ।
क्रूरक्रियो राजकृपाभिमुख्यः क्षीणेऽल्पशरेखाङ्कितपद्मपाणिः ॥८॥

Sloka 8.—If a person be born when sign Vrischika is rising, he will have round thighs and knees, broad and expansive eyes and chest, suffer from diseases at a very early age and will be separated from his parents and preceptors. He will do cruel acts, will be honoured by his sovereign and his hands and feet will possess marks of lotus (Padmarekha)

दीर्घवक्त्रकण्ठः पृथुकर्णनासः कर्मेक्षणः कृशतनुर्नृपेड्यः ।
[illegible] ॥९॥

Sloka 9 —If the Lagna be Dhanus at a person's birth, he will have a very long face and neck his ears and and nose will be big, he will be intent on his business, he will be dwarfish in stature, he will be the favourite of the King he will be eloquent, he will be liberal in his gifts and will destroy his enemies He can be won over only by kind treatment and will be endowed with great strength

[illegible] ॥१०॥

Sloka 10 The following will be the characteristics of a person who is born when Makara is rising He will be weak in the lower limbs, he will have exceeding strength or courage he will carry out the task he has undertaken he will be indolent he will be attached to old women of the prohibited class He will be a religious hypocrite He will be fortunate he will be always on his legs, he will suffer from wind disease and he will be devoid of all shame

[illegible] ॥११॥

Sloka 11 —The person at whose birth sign Aquarius is rising will secretly commit sinful deeds, will have a body similar to a water pot will be clever in hitting or hurting others will endure long marches on roads His means will be very limited He will be covetous and freely utilises others wealth and will have pecuniary losses and gains, and will be fond of perfumes and flowers.

लग्नस्थुमे जलचारदेहः स्वाहारसस्तोयजविग्रहोऽसौ ।
विद्यावतोऽविप्रवलोपेतः सुखेक्षणो बान्धवभोऽस्मरारी ॥१२॥

Sloka 12—If at a birth sign Meena be the Lagna, the person born will drink water excessively, will have a symmetrical and shining body, will be fond of his wife, will gain money by selling pearls and other produce of the ocean. He will be learned, feel grateful for past favours done to him, will overcome his enemies, possess very good eyes and will be fortunate.

राशेः स्वभावाकृतिवर्णवर्णान् कल्पान्तुकर्णानि फलानि तस्य ।
युक्त्या वदेदत्र फलं विशेषे चन्द्रस्थितेऽपि तदेव वाच्यम् ॥१३॥

Sloka 13—After examining the nature, place, form, color etc., of any particular Rasi one ought to intelligently guess the effects thereof. Whatever have been declared as the effects arising out of a particular Rasi being the Lagna, the same should also be said to come to pass if the sign happens to be occupied by the Moon.

ऋक्षे सति विजोच्चगे भवति रक्षन्मर्त्यभिर्
लक्ष्मीनिकुलसन्तुतिर्बहुतमोपदाभाजनः
वक्षःस्थलसमुन्नतो भवति विक्रमार्को यथा
वक्षे वक्षति विक्रमे विजयते शूरौ कौशले ॥१४॥

Sloka 14. If at a birth a planet be in its exaltation, the person born will be the ruler of the earth, will receive praises from Kings, will be the abode of valuable treasures, will be endowed with excellent virtues, he will shine like King Vikramarka in all his policy, fame, valour, liberality, courage and cleverness.

स्वमन्दिरगते ऋक्षे मनुष्यनिकरावलिः
मनुष्यमणि वा गुरुस्थितिमयश्चमूनां मनुष्यात् ।

[illegible]

Sloka 14.—If a planet should occupy his own sign in a nativity the person concerned will during the Dasa period of the said planet attain power and strength through the help of a wealthy personage or may himself become a lord, will stick up to his residence without moving anywhere, will acquire a new house as well as lands capable of yielding every kind of crop and will be honoured by his people. He may get back even lost articles.

ग्रहः सुहृत्क्षेत्रगतः सुहृद्भि कार्यस्य सिद्धिं नवसौहृदं च।
[illegible] ॥१५॥

Sloka 15. The effect of a planet occupying a friends' house in a nativity will be to make the owner thereof gain success through his friends in all his attempts, cultivate new friendships, possess good sons, wife, wealth, corn and other fortunes and receive help from all people.

[illegible]

Sloka 17.—If a planet should occupy an inimical sign, the person concerned will have a base disposition of mind. He will live in others' houses eating their food. He will be utterly destitute and will be always teased by enemies. Even a person who was originally his friend will prove inimical to him in the Dasa of such a planet.

[illegible]

Sloka 18. If a planet be in degression, the native

concerned will, during the planet's Dasa period, have a [illegible] from his position, will suffer humiliation, will do evil deeds, will contract debts, will seek help from low people, dwell in insanitary surroundings, will do menial work, will walk long distances and commit useless acts.

[illegible]

Translation :— If a planet be eclipsed by the Sun's rays, the person born will, during the said planet's Dasa period, meet with his end within a short time. His wife, children as well as his wealth will also be destroyed. He will unnecessarily be drawn into quarrels, will incur the odium of others and also suffer humiliation. A planet posited in a neutral's sign does not give any marked effect but will only leave the happiness or misery unaffected.

[illegible]

[illegible]

Comments :— When a planet is retrograde in his motion he will produce effects similar to those that arise from his occupying his exaltation sign, should be even though the planet is posited in an inimical or depression sign. The effects produced by a planet situated in his Swabhavita own house should be ascribed to him similarly when he happens to occupy a Vargottamamsha.

Thus ends the 9th Adhyaya on "Effect of Mesha and other signs happening to be the Lagna" in the work,

Phaladeepika composed by Mantreswara.

॥ दशमोऽध्यायः ॥

शुभाधिपयुतेक्षिते युतकलत्रभे लग्नतो
विधोरपि तयोः शुभं विलरथा न सिद्धिस्तयोः ।
सितात्ययनुकाद्यगैः खरखगैरसम्भाव्यते
सिते ऽथ शुभेतरेक्षितयुते च जायावधः ॥१॥

ADHYAYA X.

Sloka 1 "If the 9th and the 7th house reckoned either from the Lagna or the Moon be occupied or aspected by the lord of the 9th house, or by benefics or their own lords, then there is good for the two Bhavas otherwise not, i.e., the Bhavas will not bear fruit. If malefic planets are posted in the 12th, 4th and 8th houses counted from Venus or if Venus be hemmed in between two malefics, or if Venus be aspected by or conjoined with malefics, there is loss of wife.

दारेशे सुतगे प्रजाक्षतिरपुत्रोऽथवा वीश्वरो
भूते वा निधनेश्वरोऽपि कुरुते पत्नीविनाशं ध्रुवम् ।
क्षीणेन्दौ सुतगे व्ययास्ततनुगः पापैरदारान्यत्र
क्षीणेन्दावुदयाशगे ग्रहगयोः सूर्यार्कभाग्योर्वेत् ॥२॥

Sloka 2 If the lord of the 7th house be in the 5th, the native will lose his wife or become sonless. The loss of the wife is certain if the lord of the 5th or the 8th house happens to be in the 7th. If the weak Moon be in the 5th and malefics should occupy the 12th, 7th and the 1st houses, the person will be bereft of wife and children. If the Sun and Rahu be in the 7th house, one ought to predict loss of wealth through the association of women.

[illegible]

[illegible]

Note 1 — When Venus occupies Vrischika identical with the 7th house the wife of the person born will die. The same will be the effect when Mercury is in Vrishabha identical with the 7th house or when Jupiter occupies the 7th and is in depression or when Saturn or Mars is posited in Meena identical with the 7th house. If Saturn and Mars are in the 7th house identical with Karkataka the wife of the person concerned will be chaste fortunate and beautiful.

[illegible]

Note 2 — If the 7th house or its lord be associated with aspected by or posited betwixt malefics or be in depression or inimical sign, or eclipsed by the Sun's rays loss of wife is certain. Venus in conjunction with a malefic occupying the 7th, 5th or 9th houses will make the native bereft of wife or have a crippled wife. When Venus is in a (Varga) of Mars or Saturn or has the aspect of these planets the person born will have liaison with other people's wives.

[illegible]

[illegible]

Text 5 If Venus and the Moon are in opposition to Mars and Saturn in any nativity the person concerned will have either wifeless or sterileness when there is a hermaphrodite planet in the 7th house and the 11th house is occupied by two planets the person will have two wives If the lord of the 7th house and Venus be each posited in a of Rasi or Amsa the person will have two wives Generally one ought to predict the number of wives in such cases by the number of the planets in conjunction with those two viz., the lord of the 7th and Venus

[illegible]

Text 6 —It is through the number of planets in the 7th house that one ought to divine the number of women that a person may associate with Of these the number that will die at an early age will correspond to the number (of planets in the 7th house) that are malefic while the number of benefics will denote the number that will survive If the lord of the 7th be benefic and possessed of strength the native will have a good natured woman as his partner and be endowed with good children Even a malefic will do good to the wife, if he should be in the 7th owning that house Benefics in the 7th will be productive of good unless they happen to be the lords of the 6th, 8th and 12th houses

[illegible]

Sloka 7 When the 2nd and 7th houses are either occupied or aspected by malefics there will be loss of wife and the effect will invariably be untoward in the case of malefic aspects. Similar predictions about husbands may be made from the wife's nativity when the 7th and 8th houses are likewise affected. But if the concerned two houses be aspected or occupied by benefics, the couple will be lucky and enjoy all comforts.

[illegible]

Sloka 8 When the Moon along with Saturn occupies the 7th house in a woman's nativity the woman concerned will be remarried and in the case of a man he will be either wife less or childless. If malefics in the [illegible] or inimical houses be posited in the 7th, the 6th or the 2nd, the demise of the wife or the husband should be predicted as the case may be.

[illegible]

Sloka 9 When the 7th house is an even sign and if the lord of that house and Venus be also similarly situated (that is in an even sign) and if the lords of the 5th and 9th houses possessing strength are not overpowered by the Sun's rays, the person concerned will certainly be blessed with wife and children.

[illegible]

Sloka 10—If the planets owning the 2nd, the 7th and the 12th houses be aspected by Jupiter and occupy Trikona or Kendra position or if he be posited in the 2nd, the 7th and the 11th houses reckoned from the planet owning the 7th house, the wife of the native

will command all happiness and be endowed with children.

[illegible]

Sloka 11 Find the Rasi and Navamsa occupied by the lords of the 1st and the 7th houses in a person's nativity. The Janma Rasi of the wife will be a sign triangular to the aforesaid Rasi or Navamsa or it may be the exaltation or depression Rasi of the lords of the 1st and the 7th, or it will be that Rasi which contains the largest number of benefic dots in the Moon's Ashtakavarga table of the husband.

[illegible]

Sloka 12 The direction of the country of the wife will be that signified by the Rasi owned by the strongest of the three planets (1) occupying 7th house (2) owning the 7th house and (3) Venus. The marriage may be expected to come off when Venus or the lord of the 7th house in his orbit passes through a sign which is triangular to the Rasi or Navamsa occupied by the Lord of the Lagna.

[illegible]

Sloka 13—The acquisition of a wife may happen during the Dasa period of the planet 1) posted in the 7th house 2) aspecting the 7th house or 3) owning the 7th house. The same may also happen, when the lord of the Lagna in his orbit comes to the Rasi representing the 7th house.

[illegible]

Sloka 14. Find which of the two in the following two pairs is stronger (1) the lords of the Rasi and Navamsa occupied by the lord of the 7th house, (2) Venus and the Moon. During the Dasa-period of that planet when Jupiter passes through a sign triangular to the Rasi or Navamsa occupied by the lord of the 7th, the marriage may be declared to take place.

फलत्रनाथे रिपुनीचसंस्थे मूढेऽथवा पापनिरीक्षिते वा ।
फलत्रभे पापयुतेऽथ दृष्टे फलत्रहानिं प्रवदन्ति सन्तः ॥१५॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां फलत्रभावो नाम दशमोऽध्यायः

Sloka—15 If the lord of the 7th house occupies an inimical or depression sign, or be eclipsed or be aspected by malefics and if the 7th house be associated with or aspected by malefics, there will be loss of wife; so say the wise.

Thus ends the 10th Adhyaya on 'the Kalatra-Bhava or the 7th house' in the work Phala-deepika composed by Mantreswara.

॥ एकादशोऽध्यायः ॥

यद्यत्पुंसवे जन्म तत्तत्स्त्रीणां त्रिये वा वदे
न्नाकूतं विधवात् सुतांश्च नवमग्रहात्तनोर्व्ययतात् ।
भर्तारं सुभगत्वमस्तभवनात्संगं पतीत्यं सुखात्
सन्तस्तेषु शुभप्रदास्त्वशुभदाः क्रूरास्तदीयं त्रिभा ॥१॥

ADHYAYA XI.

Sloka 1 Whatever effects are declared for men's horoscopes are entirely applicable to women too, or to their husband. Her prosperity and happiness

have to be deduced from the 8th place (from the Lagna or the Moon whichever is stronger). Children should be declared through the 9th house and matters relating to her appearance beauty etc. should be determined from the Lagna. It is from the 7th place that her welfare power of influencing her husband) and the (nature of the) husband should be ascertained while her association and chastity should be predicted from an examination of the 4th house. Benefics in these houses produce good results while malefics in these in the above houses are productive of evil unless they happen to own the houses, in which case the effect will be good.

उदयहिबुकौ द्वौ युग्मगौ सौम्यदृष्टौ
सुतभवपतिभूयोभाग्यकुटुम्बशीला ।
अयुगसहितदृष्टौ चेत्तौ पुंस्वभावा
कुटिलमतिरवश्या भर्तृपत्रा दरिद्रा ॥३॥

Sloka 2.—If both the Ascendant and the Moon are in even signs and be aspected by benefic planets, the woman born will bear good sons, possess an excellent husband and be well-ornamented. She will be very prosperous and possess excellent qualities. If the Lagna and the Moon are in odd signs and be aspected by or associated with malefic planets, she will be masculine in her bearing, insincere, ungovernable to her husband, and cruel beyond measure, and poor.

अष्टादशांशयुते मदे पतिरयोविचार्यवाक्सत्यति
र्भव्यस्ते कुलनुर्जकश्च कितवो विरक्तो वियोगस्तथो ।
आभीरैर्मदनक्रियेत्र विधवा क्षेत्रे पुनर्भैर्वेत्
क्रूरेष्वायुषि भर्तृहन्त्यपि धने सन्तः स्वयं स्त्रीसुतिः ॥३॥

Sloka 3.—If the 7th house or setting Navamsa be a sign owned by a benefic, the husband of the woman

will be bright in appearance, famous, learned and wealthy. If it be otherwise, he will be deformed, and stupid or be a gambler (or deceitful) and will have lost all his wealth and the couple will not live together. If the Rasi and Amsa of the 7th house belong to Mars or if Mars occupies it (the 7th), the female born will become a widow, if the planets in the 7th house be of a mixed sort, she will be remarried. If the 8th house be occupied by malefics, she will cause the destruction of her husband. If benefics should occupy the 2nd house she would herself die.

भृतस्थेऽलिस्तीनोहरिषु विमर्यो वामपत्नया
भवारार्कौवार्की मदनसवने सामयभगा
सुते पापैर्वेके भवति कुमटा मन्दकुमया
गृहेऽशे सप्तेन्दू वृषुरपि च पुंसस्वमिहिता ॥४॥

Sloka 4.—When the Moon is in Scorpio, Virgo, Taurus or Leo identical with the 5th Bhava, the woman concerned will have but a few children. If the 7th house or the setting Navamsa belongs to Saturn, Mars or the Sun, the woman will have a diseased womb. If malefic planets be in the 4th Bhava, the female born will become unchaste, posited in the Rasi or Amsa of Mars or Saturn, she will be a concubine. If the Lagna, the Moon and Venus

शुभक्षेत्रांशोऽस्ते सुभगजघना मङ्गलवती
त्रिधो सप्तमस्थेऽप्यूवयमुखयो सम्यतिगुणा ।
त्रिकोणे सौम्याशेऽस्तगतसंपद्गुणवती
बलोना कूराशेयदि भवति वन्ध्या मृतसुता ॥५॥

Sloka 5. If the 7th Bhava or setting Navamsa belongs to a benefic planet, the woman born will be possessed of handsome hips and very fortunate. If

the Moon the Lagna and the 4th house be connected with benefics the woman concerned will be chaste, and be endowed with very good qualities If benefics are posted in Trikona houses, she will be happy, possessed of children and wealth and be good natured If the said houses be occupied by weak malefics, the woman will become barren or her children will all die early

[illegible]

Sloka 7 —When the Moon is in a Rasi belonging to Mars the woman born will be [illegible] (2) a woman [illegible] or slave [illegible] (3) virtuous (4) fickle minded and prosperous (4) deceitful and (5) tall according as the Trimsamsa of the Moon belongs to 1 Mars 2 Saturn (3) Jupiter 4 Mercury and (5) Venus respectively When the Moon is in sign Vrishabha or Tula the corresponding effects are (1) She will be very fair (2) she will resort to a second husband (3) she will be highly respected (4) very intelligent and (5) famous When the Moon occupies a house of Mercury the respective effects are (1) she will be dishonest (2) she will be a eunuch (3) Chaste (4) endowed with [illegible] good qualities and (5) regaining

[illegible]

Sloka 8 —If the Moon be posted in Karkataka the effects in their order are (1) she will be self willed and

uncontrolled (2) she will kill her husband (3) she will be endowed with many good qualities (4) she will be skilled in the Arts and (5) she will be virtuous. If the Moon occupies a sign of Jupiter, the effect will be to make the woman born (1) endowed with many good qualities (2) not to have much sexual activity (3) possess many good qualities (4) skilled in the Arts and (5) very chaste. When the Moon is in a sign owned by Saturn, the several effects will respectively be to make the female born (1) a maid servant (2) attached to another man (3) have the husband under her control (4) unchaste and (5) barren and indigent. If the Moon be in Simha the effects of the Moon being posited in the several Trimsamsas will respectively be to make the woman born (1) a wicked wife (2) a person of despirable character (3) the wife of a king (4) one of a masculine disposition and (5) attached to a man other than her husband.

> [illegible]

Sloka 8. The effects described above as due to the Trimsamsa or degree are occupied by the Moon at birth or those mentioned for the Trimsamsa rising at the time will come to pass according as the one Trimsamsa or the other is stronger.

> [illegible]

Sloka 9. Astrologers declare that (1) the eldest brother (2) the mother (3) the father (4) the youngest brother respectively of a person will die (soon after the marriage) if his wife be born under the stars (1) Jyeshta

Shabhishak, Moola, Krittika and Pushya will be barren, have become widows, mothers of children that are dead, will have been cast away by their husbands or be without wealth.

[illegible]
[illegible]
[illegible]
[illegible]

Sloka 10 If the lords of (1) the Lagna, (2) the 9th house and 3 the sign occupied by the Moon be associated with benefics and are posited in good houses and be of brilliant rays be not be eclipsed; the woman concerned will be held in high esteem by her relations. She will do many good deeds, will be very handsome and be prosperous. She will please her husband, bear good sons and be virtuous in her disposition the period of this happy life with her husband depending on the strength derived by the 8th house from benefics through association or aspect).

[illegible]
[illegible]
[illegible]
[illegible]

इति वन्देश्वरविरचितायां [illegible]
[illegible]

Sloka 11 – If a woman's menses set in when the Moon is in an [illegible] Anupachaya-1st, 2nd 4th 5th, and 7th 8th 9th and 12th place and aspected by Mars, they be come favourable to conception and not otherwise. The husband should sow the seed when the

Moon occupies an उपचय Upachaya (3rd, 6th, 10th and 11th) house in respect and to the female's nativity) is aspected by Jupiter. This is to be done at an unexceptionable Lagna with many good points in its favour and unconnected with पर्व (Parva) and other objectionable period of time.

Thus ends the 11th Adhyaya "on the Horoscopes of women" in the work Phaladeepika composed by Mantreswara.

॥ द्वादशोऽध्यायः ॥

सुस्था विलग्नशशिनोः सुतमेशजीवाः
सुस्थाननाथशुभदृष्टियुते सुतर्क्षे ।
लग्नात्मपौ यदि युतौ च मिथः सुदृष्टौ
क्षेत्रे परस्परगतौ यदि पुत्रसिद्धिः ॥१॥

ADHYAYA XII.

Sloka 1. If Jupiter and the lords of the 5th house reckoned from the Lagna and the Moon be well-placed, and 5th house has on it the aspect of a benefic planet or of one owning an auspicious house (*i.e.*, other than 6th, 8th and 12th), or if the lords of the Lagna and the 5th house or be posited together in a house or have mutual benefic aspect or occupy each other's places, the acquisition of children is assured.

लग्नामरेज्यशशिनां सुतमेषु पापैर्युक्तेक्षितेष्वथ शुभैरयुतेक्षितेषु ।
पापोभयेषु सुतमेषु सुतेश्वरेषु दुस्थानगेषु न भवन्ति सुताः कथंचित् ॥

Sloka 2.—When the 5th places counted from the Lagna, Jupiter and the Moon are either associated with or aspected by malefics and are devoid of benefics

or of their aspect, or, when these houses are surrounded by malefics on both sides and when the lords of the above said houses are posited in Duestthanas (*i. e.*, 6th, 8th and 12th), the person concerned can have no issue whatever.

पापे स्वर्क्षगते सुते तनयभाक् तस्मिन् सपापे पुनः
पुत्राः स्युर्बहुलाः शुभस्वभवने सोमे सुते पुत्रहा।
संज्ञां चाल्पसुतर्क्षमित्यलिवृषस्त्रीसिंहमानां विदुः
तद्राशौ सुतभावगेऽल्पसुतवान् कालान्तरे साध्यति ॥३॥

Sloka 3.—If a malefic planet owning the 5th house be in that house, the person concerned will have children. When that house is occupied by a malefic the person will have sons in plenty. If a benefic planet should occupy the 5th house and at the same time own that sign or be in exaltation, there, the result is loss of children. The signs Vrischika, Kanya and Simha when they happen to represent the 5th house are termed childless Rasis and a person born under such a condition will be of very limited progeny and this too will be accomplished only after a long interval.

सूर्ये चाल्पसुतर्क्षगे निधनगे मन्दे कुजे लग्नगे
लग्नाष्टव्ययगैः शनीज्यकुजैरल्पात्मजर्क्षे सुते।
चन्द्रे लाभगते गुरुस्थितसुतस्थाने सपापे भवे-
द्वृद्धेऽनेकसुतान्विते तनयभाक्कालान्तरे यत्नतः ॥४॥

Sloka 4.—When the Sun is posited in the 5th house identical with childless Rasi, Saturn is in the 8th and Mars in the Lagna; or when Saturn, Jupiter and Mars occupy respectively the Lagna, the 8th and the 12th and the 5th house happens to be a childless sign; or when the Moon occupies the 11th, and the 5th house reckoned from Jupiter is occupied by a malefic planet

and there are many planets stationed in the Lagna the person concerned will have a child late in life after a great effort.

[illegible]

Note 3.—If the Sun should singly (without being associated with any other planet) occupy the 5th house identical with Karkataka, there is possibility of the person concerned having children by a second wife. The same should be predicted if Mars or Venus be similarly situated. Saturn in such a position will give many children. The Moon or Mercury similarly placed will not give many white. Jupiter in the Moon's sign identical with the 5th house will make the person concerned the father of many daughters.

[illegible]

Note 4. The following 4 yogas lead to family happiness: (1) The 4th, the 7th and the 10th houses in any nativity being occupied respectively by a benefic planet, Venus and the Moon. (2) the 12th, the 8th, the 5th and the first houses being occupied by benefics. (3) Venus and Mercury in the 7th, Jupiter in the 5th and benefics in the 4th houses; and (4) the Moon in the 8th and benefics in the 8th, the 12th and the 1st.

[illegible]

Sloka 7—The following two yogas lead to affliction through children or barrenness (1) a malefic in the Lagna, its lord in the 5th, the lord of the 5th in the 3rd, and the Moon in an odd Rasi or Amsa in the 5th and aspected by the Sun.

भावं सुतर्क्षं यदि वाऽथवीर्यं मान्दर्कदृग्भिर्वितवीक्षितं चेत् ।
दुःखात्मजः स्यादथवा सुतानामदर्शनं स्यात्तदिनेशदृष्टौ ॥८॥

Sloka 8. If the 5th bhava be a sign owned by Saturn or Mercury and is aspected by or associated with Mandi or Saturn, the person concerned will have a son by adoption. The same will be the result when the lord of the 5th house is weak and is not connected in any way with the lords of the 1st and the 7th houses.

मीचारिमूढोपगते सुतेशे रिफारिचन्द्रार्धिपसंयुते वा ।
सुतक्षयो नाशः कथितोऽथ तज्ज्ञैः शुभैरदृष्टे तनये सुतेशे ॥९॥

Sloka 9.—If the lord of the 5th house be in depression or in an inimical house or be eclipsed or be in conjunction with the lords of the 12th, the 6th and the 8th houses' the result will be the loss of children, say the astrologers. The same will be the case when the lord of the 5th is posited in the 5th and is not aspected by benefics.

सुतनाथजीवकुजभास्करेषु वै पुरुषांशकेषु च गतेषु कुत्रचित् ।
सुतयो यदन्ति बहुपुत्रतां तदा सुतनाथवीर्यवशतः सुपुत्रताम् ॥१०॥

Sloka 10.—If in any nativity the lord of the 5th house, Jupiter, Mars and the Sun are all posited in male Navamsas, they lead to the possession of a good number of children, so, the sages say the nature—good or otherwise—of the children being ascertained from the strength of the lord of the 5th house.

पुंराशयोऽपि पीयूषे पुंग्रहेन्दोर्युतेऽपि वा पुंग्रहे पुंग्रहयुतिः ।
स्त्रीराशयोऽपि स्त्रीग्रहैर्युक्तदृष्टे स्त्रीणां जन्म आत्मभूमौ सुतेषु ॥११॥

Sloka 11 — If the house or its lord be posited in a male sign or Amsa or be in conjunction with or aspected by male planets, the children will be all males. The birth will be of daughters if the said house or its lord be in a female Rasi or Amsa or be associated with or aspected by female planets.

बलयुक्तौ वपुर्हानेश्चन्द्रसितावपचयसंगतौ पुंसाम् ।
स्त्रीणां च कुजचन्द्रौ यदा तदा संभवति गर्भः ॥१२॥

Sloka 12 — Conception (of a birth) may take place when the Sun and Venus in the case of males, and Mars and the Moon in the case of females, are possessed of strength and pass through their Rasis or Amsas (identical) with an Apachaya (1st, 2nd, 4th, 7th, 8th, 9th and 12th Rasi (अपचयराशि)

अद्रान्तीचारितवांशादौ पिते सुते शत्रुनीचदपि वैलग्नादिषु ।
सुतसंख्या गुरुमादिवांशात्सुते कौजः पूर्वाभिर्विचिन्त्यते ॥१३॥

Sloka — 13. The number of issues should be determined by a consideration of 1) the planets in the 8th house or those that are posited along with the lord of the 5th house, as to how many of them are in friendly depression or nimica, Navamsas. A similar examination should also be made in respect of the 8th house or its lord reckoned from the sign occupied by Jupiter the sign representing the Navamsa occupied by the Sun.

जीवेन्दुहिबलसूर्यैकवमवने पुत्रे च पुत्रांशके
स्त्रीणां सेयबल बुधेन सुतं मिश्र बलात्कलम् ।
भास्वच्छुक्रगुरुसूर्यैकवमवनेष्वोजांशकेऽप्योजके
पुंसां जीवबल सुतबुधमिश्रे मिश्रं तु मिश्र बलेत् ॥१४॥

Sloka 14 Add together the figures representing the positions of Jupiter, the Moon and Mars in the case of female horoscopes. If the result denotes an even Rasi and an even Navamsa, the strength of fecundity in the female for producing offspring is assured. If it is mixed (i. e., Rasi male and Amsa female or *vice versa*), there will be children only after a great effort. If the sum total of the figures denoting the positions of the Sun, Venus and Jupiter signify an odd Rasi and an odd Navamsa, it denotes that the virility in the male to produce offspring is very strong and in case one of the two (Rasi and Navamsa) be even one has to predict a mixed result.

Note below two horoscopes, one male and the other female.

HUSBAND				WIFE			
Born, Tuesday the 24th March 1891, 4-30 P. M.				Born, Friday the 21st June 1905 night 8 p. m.			
(1)	11—21° —43′— 9″	Sun		[illegible]	[illegible]	[illegible]	(1)
(2)	4—29°—16′—31″	Moon		0—28—[illegible]	[illegible]	[illegible]	(2)
(3)	0—12°— 8′— 8″	Mars		6—[illegible]—[illegible]	[illegible]	[illegible]	(3)
(4)	11—11° —38′—11″	Mercury		3—[illegible]	8′ 21″	[illegible]	(4)
(5)	10—[illegible]°—27′—[illegible]″	Jupiter		1—[illegible]	[illegible]′—31″		(5)
(6)	0—27°—59′— 8″	Venus		0—24—[illegible]	[illegible]	[illegible]	(6)
(7)	4—19°—58′—5″	Saturn		10—10°—18′	7″		(7)
(8)	4—13°—25—[illegible]″	Lagna		0—15°—18′	46″		(8)

Adding (1), (3) and (5) we get 7—20°—30′—21″ = Vrischika Rasi, Mahara Navamsa. Both Rasi and Navamsa are even. So the virility in the male to produce offspring is not strong.

Adding (2), (4) and (6) we get 6—17°—11′—6″. This Rasi, Meena Navamsa Rasi odd Navamsa even. The result in this case is mixed.

The couple are living and have so far no issue.

॥ चन्द्रात्तिथिस्फुटम् ॥

पञ्चाङ्गाद्दिनं स्फुटावि घटितं भानुस्फुटं शोधये
दीत्वा तत्र तिथिं सितेऽसुतिथौ पूर्वोऽस्तवत्पादयि ।

कृष्णे च तिथि सुतिथिं पौर्णमासात्प्रभावाद्बहवो वसन्तो
दर्शे तिथिं तिथौ च तिथिकरणे च ज्ञात्वा विचारम्बे सुत इत्यम्

Sloka 15 Subtract five times the figures for the Sun from five times the figures for the Moon If the Tithi resulting be an auspicious one in the bright half of a month, progeny is assured to the native (even without much exertion But if it be one of the dark half of the month, there is no such possibility It is by a close examination of the strength of the Tithi—whether it is auspicious or otherwise in both the Pakshas—bright and dark that one has to divine the possibility of the native being blessed with issue During an अमावास्या (Amavasya), a क्षिप्र (Chidra) Tithi, the विष्टि (Vishti) Karana or any one of the स्थिरकरण Sthira karanas), there will be no issue at all

The क्षिप्र (Chidra) Tithis are (1) चतुर्थी (Chaturthi) (2) षष्ठी (Shashti), (3) नवमी (Navami), (4) द्वादशी (Dwadashi) and (5) चतुर्दशी (Chaturdashi) These 5 are usually avoided for any auspicious work

There are 11 Karanas distributed over the 30 Tithis of the lunar month at the rate of 2 Karanas for each Tithi four of these viz., (1) चतुष्पाद (Chatushpada) (2) नागव (Nagava), (3) किंस्तुघ्न (Kimstughna) and (4) शकुन (Shakuna) are called स्थिर (Sthira) Karanas and are supposed to stay permanently throughout the fortnight The other commencing from the second half of कृष्णपक्षचतुर्दशी (Krishna Paksha Chaturdashi) The other seven, viz., (1) बव (Bava) (2) बालव (Balava) (3) कौलव (Kaulava) (4) तैतिल (Taitila) (5) गरज (Garaja) (6) वणिज (Vanija) and (7) विष्टि (Vishti) or भद्रा (Bhadra) are called चर (Chara) or movable Karanas and occur in succession to provide over the remaining 56 half days of the lunar month beginning with the latter half of शुक्लपक्षप्रतिपदा (Shukla paksha pratipada)

Taking the sample horoscope given under the previous Sloka,

HUSBAND	WIFE
5 times the figure for the Moon 94 - 26 — 03 2.5	5 times the figure for the Moon 51 - 04 [illegible]
5 times the figure for the Sun 56 - 90° — 5 — 10''	5 times the figure for the Sun 11 5 30 [illegible]
Subtracting we get 4 0° 8' 45'' = 30 18' 15 [illegible]	Subtracting 41 8° — 45'' — 45 = 2 5 45 45'' 9L [illegible]
Fixed (Dirgha [illegible])	Clearly Dashtaly [illegible] is a छिद्र (Chidra) Tithi

॥ अथ तत्प्रतीकारोपायः ॥

चिद्रे तिथौ वा करणे यदि स्यात् कुर्यात् यजेत् पौरुषसूक्तमन्त्रैः ।
षष्ठ्यां सुभद्राभगवान् करणे यजेत्सुभद्रां प्रिय नागराजम् ॥२०॥
रामायणं श्रावणं नवम्यां वराहमी चेच्छ्रवणव्रतं च ।
चतुर्दशी चेद्यदि चक्रपूजा स्याद्ग्रामदेवी चेत्सुब्रह्मण्यम् ॥२१॥
सूर्ये त्रिपुष्करादिष्ट पञ्चम्यां कुर्यात् कृष्णः स्वतोऽतिवाह्यात् ।
षष्ठ्यां विशाखेऽथवि नागराजं स्कन्दं च सेवेत यदि कर्मणि ॥२२॥

Sloka 16-18—Should however the result happen to be one of the छिद्र (Chhidra) Tithis, the चिद्रि Vishti Karana, or a स्थिरकरण (Sthirakarana, alluded to in the last sentence of the previous Sloka) one ought to worship God Krishna by means of the पुरुषसूक्त Purusha Sukta) Mantras to ward off the barrenness threatening the family If the Tithi disclosed be षष्ठी (Shashti), he ought to worship God Subrahmanya, if it be चतुर्थी (Chaturthi he ought to propitiate the lord of serpents, if it be नवमी (Navami), he ought to arrange for the reading of रामायण Ramayana) and hear that story if it be अष्टमी (Ashtami), he ought to observe the श्रवण (Sravana) Vrata (by fasting) if it be चतुर्दशी (Chatur

dan' be m[illegible] up God Rudra (Siva) by रुद्रपारायण Rudraparayana) If it be द्वादशी (Dwadasi) he [illegible] propitiate the Gods by liberal feeding, if it be अमावास्या (Amavasya) or पौर्णमी Pourami he ought to propitiate the Manes These things be [illegible] as the more and with one [illegible] effect [illegible] Tithi happens to be [illegible] among the last five [illegible] the month—[illegible] after कृष्णपक्षपरार्धे Krishna Paksha Dasami Generally [illegible] in the dark half of a month to which [illegible] of the three divisions a Tithi may belong [illegible] ought to be resorted to the particular deity to be propitiated being नागराज Nagaraja In the first div[illegible] viz 1–5 Tithis) स्कन्द Skanda, in the second (viz 5 Tithis—i.e., 6—10) and हरि (Hari) in the third (viz 1 to 5)

पुंसो त्रिपुत्रीयो उत्पन्नयो रिःफाद्यगे चिन्त्य
कष्टान्यूनकुलक्षयोऽपि यदि वा दुःस्थान्यतस्तद्ग्रहात्
पुत्राद्यन्विदितान्वेष यजनेन नागेश्वराद्यात्मन
योगर्क्षेशनृगेहदेवि सुतः सन्नाशहेतुं वदेत् ॥१०॥

Sloka 10 If at a birth the lord of the 5th house be posited in [illegible] or depression sign or be eclipsed (by the Sun's rays) or occupy any of the दुःस्थानानि (Dusthanas, viz the 6th the 8th or the 12th or the planet occupying the 5th house be similarly situated or happen to be the lord of any one of the three houses, viz the 6th, the 8th or the 12th one ought to declare child sickness as an inevitable result He ought to divine the source of the same by an examination of the particular deity tree and animal represented by the sign occupied by that planet.

[illegible]

स्वामाविधनेवलगुहिपुत्रपुत्रपोषाद्युजे
वायाद्वालकृतद्विजात्कथत. श्रीविष्णुकोपाद्युषे ॥२०॥

पार्श्वस्थे सुरविप्रविद्विजगुरुक्षेत्रात्फलाद्वृक्ष-
वधेवादेवगुरौ मता सति भृगौ पुष्पाद्भवेद्वैधवात् ।
सारसीमोकुलजातदोषवशतो वक्त्रात्विकाशत्र वा
मन्देऽस्त्यन्यवधाद्गुरा पितृवधे. प्रेतै- पिशाचादिभिः ॥२१॥

स्वर्भानौ सुतसौ सुतेऽप्यसिते सर्पस्य शापात्तथा
केतोः ब्राह्मणशापतश्च सुजिके प्रेतोत्थशापं वदेत् ।
शुक्रस्तु सुतिकाभवेः यदि गुरुस्तान्निगाद्वा सुते
जीवा वाथ शिखी मयाभिरिह मेकुस्वहस्वाऽसुत ॥२२॥

Jaka 20-22 If the planet in question happens to be the Sun, the person concerned becomes sonless owing to injury done to Cow, Siva and Garuda and the consequent curse of the Vedas. If the Moon it will be due to the displeasure and anger of the mother, a सुमङ्गली (Sumangali) or other venerable woman owing to her feelings having been hurt, in the case of Mars it will be due to some fault done to the village deity or to God कार्त्तिकेय Kartikeya), to an enemy or one's Dayadias, if the planet be Mercury the sonlessness will be due to curses made by youngsters or to the killing of spawns (eggs of fishes and similar creatures) or to the wrath of God Vishnu, if Jupiter be such planet it will be due to some harm done to the hereditary Brahmin family priest or the destruction of a tree full of fruits. If the lord of 5th or the planet posited therein be Venus the cause of childlessness will be due to the cutting off of a tree full of flowers, or an injury caused to a virtuous lady or to the cow kind or a sinful deed to people that ought to be revered. If Saturn be the planet under advertance it will be due to the destruction of an अश्वत्थ (Aswatha or

Pipal tree or on account of (पूर्व) Yama's ire or through departed spirits, goblins and the like If Rahu should occupy the 5th house or be associated with the lord of that house It will be due to the curse of a serpent in the case of Ketu, it will be owing to the curse of a Brahmin If it be Mandi it will be due to a curse from departed spirits, If Venus and the Moon in conjunc with Mandi should be in such a position, the cause will be attributed to the murder of a damsel or the killing of a cow If Jupiter or Ketu in conjunction with Mandi be in the 5th house, the sonlessness will be on account of the murder of a Brahmin.

विवाहकथा is another reading in [illegible] of [illegible] Bhata.

एवं हि [illegible] दुरितवशात् [illegible] ।
[illegible] ॥

Sloka 23 —Thus have been detailed the several sins accrued by one's actions in his many previous births and now revealed in his present nativity which lead to childlessness and to ward off which and to secure a son, persons versed in the Astrological science have recommended appropriate pari cara Japa, gifts and such other good actions prescribed for the several planets

[illegible] ।
[illegible] ॥

S. Aq.—24 A holy bath in Rameswaram engaging oneself in reciting the accounts of a venerable and a revered personage worship of God Siva, observance of vows with reference to (propitiate) God Vishnu, gifts, ceremonies in honor of departed spirits, installation of the serpent deity—these are the various modes recommended by which one can attain progeny

[illegible]

Sloka 25.—The birth of a son should be expected during the Dasa or Apahara of any one of the 6 planets viz. (1) the lord of the Lagna, (2) the lord of the 7th, (3) the lord of the 5th, (4) Jupiter, (5) the planet aspecting the 5th house or (6) the one occupying the 5th house or when Jupiter in his orbit transits the sign or the Navamsa Rasi occupied by the lord of the 5th house or the [illegible] (Upagraha) Yamakantaka.

[illegible]

[illegible] (1) in conjunction with the lord of the 5th house (2) to his own house, (3) to his own Rasi (4) the 5th house and (5) to the sign occupied by the lord of the 5th house. During any one of these transits the birth of a son is possible.

[illegible]

Sloka 27.—Add the houses of the following three planets. The lord of the Lagna, 2. the lord of the 7th house and 3. the lord of the 5th house. During the course of the Maha Dasa represented by the ruler of the asterism and in the Apaharas of any one of the following viz., (1) the planet in the 5th house, (2) the planet aspecting the 5th house and (3) the planet owning the 5th house, the birth of a son may be predicted.

[illegible]

Sloka 28. Find which of the following is strong (1) The lord of the 5th house (2) Jupiter, (3), (4), (5) and (6) the lords respectively of the Rasis and Navamsas occupied by (1) and (2) During the Dasa or Apahara of this strong planet, birth of a son is possible.

जीवे तु जीवात्पञ्चमाधिपांशकत्रिकोणगे पञ्चमनिर्भेदभूताम् ।
अथान्यशास्त्रेण च जन्मकालतो निरूपयेत्सन्ततिलक्षणं बुधः ॥२९॥

Sloka 29. Men will generally have the birth of a son when Jupiter in the course of his orbit passes through a Rasi trine to the sign representing the Rasi or Amsa occupied by the planet owning the 5th house reckoned from Jupiter According to other treatises on the subject, one ought to investigate indications of progeny from the positions of planets at the birth time of the native.

जन्मनक्षत्रनाथस्य भानुपुत्रार्कजीवयोः च ।
स्फुटयोगं भजेत् जीवे त्रिकोणे वा सुतोद्भवः ॥३०॥

Sloka 30. Note the ruler of the asterism occupied by the Moon as also that of the 5th from it Add the figures of these two planets When Jupiter in his orbit passes through the sign represented by this result or through one of its triangular signs the birth of a son is possible

त्रिकोणाद्राशिमारभ्य तृतीये राशौ यदा भास्वतो याति ।
आधानलग्नादथवा त्रिकोणे रवौ यदा जन्म वदेज्जगाम ॥३१॥

Sloka 31. The birth (of a child) may also take place when the Sun in his orbit passes through the third sign reckoned from the Rasi representing the त्रिकोण (Nishaka. Lagna or transits a Rasi triangular to the आधान (Adhana) Lagna

भावाल्लग्नात्सुतभेऽन्यभावगेऽपि वा पुण्यवशाच्च वाच्यम् ।
भावात्समे शुभदृष्टियोगे दीर्घायुरन्यैर्युता नर स्यात् ॥३२॥

32. If a birth takes place in a Lagna which is the 5th or the 9th from the Adhana Lagna, it should be declared as through the effects of the merits of good act done in previous births. If benefics should occupy or aspect the Adhana Lagna, the person born will be endowed with long life, wealth and happiness.

तत्कालद्वादशांशात् मेषादारभ्य गणयेत् ।
तद्राशिगते भे कस्मिन् जन्मकालं वदेद्बुधः ॥३३॥

33. Find the exact द्वादशांश (Dwadasamsa) of the Moon at the time of the गर्भाधान Adhana, and the Rasi to which it belongs. Count from (Mesha or from) this sign as many Rasis as the number represented by the द्वादशांश (Dwadasamsa) in question. When the Moon is in the Rasi thus found in the month of delivery the birth of the child in the womb may be expected.

प्रश्नात्तत्प्रश्नलग्नोदयगतिकलभावप्रलाभिप्रभावैर्वेधु ।
भावाद्यकालेऽपि च जन्मसुखं यत्र वदेज्जन्मलग्नेन तत्र ॥३४॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां पुत्रचिन्ता नाम द्वादशोऽध्यायः ।

34. One ought to predict effects by a consideration of the positions of the several planets with respect to the Moon and the Lagna at the time of a query, adoption of a son, investiture of sacred thread, the gift of a girl, the first maturity, or the time of impregnation, as he would if a birth had taken place at the time.

Thus ends the 12th Adhyaya on "Issue or Children" in the work Phaladeepika composed by Mantreswara.

॥ त्रयोदशोऽध्यायः ॥

जाते कुमारे सति पूर्वमायुर्विचिन्त्यं हि ततः फलानि ।
विचारणीयानि सुनिश्चितायुषां सन्तः सन्तु बहवो हि ॥१॥

ADHYAYA XIII.

Verse 1. The first thing that ought to be done by the elders when a son is born is the determining of the longevity or otherwise, and then only of the other effects. If the nativity be found to possess also some merits, they ought to be investigated with the help of persons proficient in the science of Astrology.

केचिद्गर्भाधानमिच्छन्ति तदेव कृपणं हि केचित् ।
शरीरिणोऽपि तत्कालं वदन्त्यन्ये निर्गतं कलयन्ति सन्तः ॥२॥

Verse 2. As regards the correct determining of the Lagna of birth, some opine that it is the time of गर्भाधान (Adhana) or impregnation, others say that it is the time when the head of the (infant) emerges, some others say that it is the time when the child (falls to) touches the ground, while other experts in Astrology hold that it is the time when the child gets itself completely separated from the mother's womb.

जाताद्यान्यन्तरजोऽजन्मवाक्यमुक्तं विचारितं न शक्यते
माता च पिता कृतपापकर्मणा बालमरैर्बाधामुपैति बालकः ॥३॥

Verse 3. In the case of viviparous creatures, it is not possible to determine the period of life within the first twelve years. In consequence of the sinful acts of the parents (whether in this or in a previous birth) the child meets with destruction being seized by demons called बालग्रह (Balagrahas).

जाते चतुर्थे जननीकृतापैर्बाधे च विचार्यं तदायुषी ।
बालग्रहाणामुत चतुःशतानि जनीचरोऽपि सतुषैति नाशम् ॥४॥

Sloka 4 If the child dies in the first four years it is because of the mother's sins. If in the middle four years, it is owing to the accumulated sins of the father. If it comes by its death in the last four years, it must be due to its own sins (in a previous birth).

महोपशान्त्यै ग्रहजन्मतारामाहात्म्यवार्षं जपहोमपूर्वम् ।
आयुष्करं कर्म विधाय तातो बालं चिकित्सादिभिरेव रक्षेत् ॥५॥

Sloka 5 In order to ward off the evil effects enunciated above the father should arrange for the performance of religious rites preceded by the incantations of Mantras and offerings of oblations by the pouring of ghee into consecrated fire on every birthday of the child till its 12th year, supplementing these with suitable medical treatments and the like, the life of the child must be promoted and the child protected.

अष्टौ बालारिष्टमादौ वराणां योगारिष्टं प्राहुरविंशतिं यात्
अल्पायुष्ट्वं द्वात्रिंशतो मध्यमायुष्ट्वं तत्तस्तु पूर्णायुः शतान्तम् ॥६॥

Sloka 6 —The first eight years in man's lives is the period of बालारिष्ट (Balarishta) evils that afflict children. Till the 20th year, they say it is the योगारिष्ट (Yogarishta) period (evil brought on by planetary conjunctions). It is called अल्पायुस् (Alpayus) or short life when the period extends to 32. It is called मध्यमायुस् (Madhyamayus or middle age when the period of life extends to 70 years. It is पूर्णायुस् (Purnayus) when the period of life extends to 100 years.

दृष्टा वर्षशतं आयुस्तदियमेषा विभज्यते ।
अल्पं मध्यं दीर्घमायुरित्येतत्सर्वमन्वितम् ॥७॥

Sloka 7 A hundred years are generally reckoned as the period of life for human beings. The division of

this period into three portions constitute respectively the life period of a short lived, middle aged and long lived person and is recognised universally

[illegible]

[illegible]

Verse 8. If a birth occurs in any of the evil Yogas [illegible] Dinamrityu [illegible] Dinarogas or [illegible] Ghaghatikala), the child will die very soon. If there be a birth when the Moon is in the asterisms [illegible] Pushya [illegible] Purvashadha, and [illegible] Chitra) the death of the father the mother the [illegible] or the maternal uncle respectively should be predicted according as the Moon is stationed in the 1st, 2nd, 3rd or 4th quarter of any of these stars at the time. If a birth occurs when the Moon is in [illegible] (Moon) and if the Lagna should also have no connection with any of the benefic planets either by occupation or by aspect the destruction respectively of the father the mother or of the family itself should be expected according as the Moon is in the 1st 2nd or the 3rd quarter. But if the birth be when the Moon is in the 4th quarter of Moon [illegible] there will be prosperity and wealth. In the case of Aslesha (आश्लेषा), the result will be reverse

[illegible] (Dinamrityu) [illegible] (Dinarogas) [illegible]

[illegible] (Kalaghatika)

[illegible]

The first quarter [illegible] अजेश्वरा (Dhanishta) and [illegible] (Satabhisha); the second quarter [illegible] विशाखा (Visakha) and भाद्रा (Anura); the third quarter of उत्तरभाद्रपदा (Uttarabhadrapada) and आश्लेषा (Aslesha); and the fourth quarter of मघा (Magha) and मूला (Moola), respectively विनमुख्य (Dinamukhya) and [illegible] Yogas, respectively, [illegible] of [illegible] secure darkness, may fear.

The first quarter [illegible] आश्लेषा (Aslesha) and उत्तराषाढा (Uttarashadha); the second quarter of मघा (Magha) and मूला (Moola) [illegible] of उत्तराफल्गुनी (Uttaraphalguni) [illegible] श्रवण (Sravana) [illegible] हस्ती (Hasta) and कृत्तिका (Krittika) [illegible] दिवरोग (Divaroga) [illegible] will [illegible] of [illegible] (They [illegible] Yogas) [illegible] of Dhaya [illegible] (They [illegible] loting [illegible]

[illegible] विषपरिघ (V[illegible] [illegible] प्रा पा. [illegible]

पापालोकितराशिसन्धिजनने मघो विनाशं ध्रुवं
मध्यान्ते पितृमातृजा शिशुमृतिर्जीवेद्यदि ध्यापतिः।
जातः सन्धिचतुष्टयेऽपरमयूखक्षिप्ते स्वाम्भूति-
र्भूपोऽर्धागमने च सा भवति चेद्यो केन्द्रगे वा मृतिः ॥९॥

Sloka 9: If a birth happens at the extreme end of a Rasi which is occupied by associated with or aspected by a malefic planet the child will surely meet with its death at once. If the birth be at a मध्यान्त (Madhyanta) (Gandanta) [illegible] (*supra*), the father, the mother or the child itself will die. Should however the child survive, he will become a king. If born at the junction of any one of the four corners identical with the conjunction of or aspect by a malefic the death of the child will soon happen. The same result will occur if the Moon at birth attains the fatal degree in any sign (see next sloka *infra*) and is at the same time posited in a Kendra or the 8th house.

चान्द्रं कथं लोकशुरो वरस्य कुम्भे चित्रं भाग्यलोके सुखानाम् ।
शेषे राज्ये मृत्युभागा प्रविष्टा मेषादीनां वर्णमर्कोर्हमाशोः ॥१०॥

Sloka 10 -If the degrees attained by the Moon in Mesha and the other signs be respectively 26, 12, 13, 25, 24, 11, 26, 14, 13, 26, 5 and 12, they indicate death. (vide also ज्ञा. पा. p. 38)

दाशं शेषो वह रौद्री सुखेन भाग्यो भानुमांश्च जाया नखेन ।
सुखी सिंहं मृत्युभागा क्रमेण मेषादीनां तनु ज्ञातो गशाङ्कः ॥११॥

Sloka 11. The following are (also) respectively deemed (by some others) as मृत्युभागाः (Mrityubhagas or fateful degrees) in the several signs from Mesha onwards 8, 9, 22, 22, 25, 14, 4, 23, 15, 20, 21 and 10

रन्ध्रे केन्द्रेषु पापैरुदयविजनके रन्ध्र जन्मान्त्ययोर्वा
लग्नस्त्र्यन्त्योदयस्थे व्यवसृतिविपुले दुर्बले गीतभार्यौ
क्षीणेन्दौ लग्नयुग्मे वा तनुभवगुणवीर्याज्ञि रन्ध्रास्तगोर्क
मृत्यु स्वाधाशु केन्द्र न यदि शुभखगाः सप्तमिर्वीक्षणं वा ॥१२॥

Sloka 12 -One may predict the death of the child to occur very soon in the following case :- 1) when malefics occupy (by themselves) the 8th and the Kendra houses, 2) when malefics are all placed in the 1st and the 8th houses (3) when they occupy the 1st and the 7th, 4) when the Moon or the Lagna is betwixt two malefics 5 if the Moon being devoid of strength occupy the 6th the 8th or the 12th, (6) if the waning Moon in conjunction with a malefic, is in the 1st, 5th, 7th, or 9th house (7) if the malefics be in the 8th and 7th and (8) when no benefic planets occupy or aspect a Kendra house

जन्मेशोऽथ विलग्नपो यदि भवेदुच्चो बलाढ्यो
सत्राशिप्रतिनैश्च भाग्यति तन्मासैरुगणाधिप ।

भवेशो दिवसैस्तथा यदि मृतिर्द्वित्र्यादियोगान्बहु-
नालोक्य प्रथमैस्तनाष्टमगतैः पापैरिष्टं शिशोः ॥१३॥

Sloka 13 : When the lord of the Lagna or of the sign occupied by the Moon at birth is weak and badly placed (i.e., in the 6th, 8th or 12th house), the child will die within as many years as are represented by the said sign (when counted from Mesha). If the planet owning the Lagna-decanate or the decanate occupied by the Moon be weak and badly placed, the period of exit of the child will be as many months as are represented by the sign owning the decanate in question. The period of life will be so many days from birth as are signified by the Rasi owning the Navamsa Lagna or Chandra Navamsa when the planet owning this is weak and similarly badly-placed. After a careful examination as to which among the two or three possibilities predominates and what malefics are posited in the 5th and the 8th houses, one ought to divine about the life of the child.

लग्नेन्द्वोस्तद्दृशोरपि त्रिषु लग्नेशस्त्रंशयो-
र्द्रेक्काणास्त्रनवांशकादपि त्रियस्तद्वद्रवांशाल्लवात् ।
मान्दीर्घत्वमवाप्यतां चरमगाद्यैर्नैकरेऽथ स्थिरे
भूयाद्भूरुडुचरस्थिरैरुभयजैः क्षात्रुद्भिरेहाद्भुतैः ॥१४॥

Sloka 14 : Consider the following 3 parts * (A) the decanate Rasis of the Lagna and the Moon; (B) the

* A

लग्नद्रेक्काण राशि — Lagna drekkana Rasi

चन्द्रद्रेक्काण राशि — Chandra drekkana Rasi

B

लग्नेशनवांश राशि — Lagnesa Navamsa Rasi

चन्द्रेशनवांश राशि — Chandresa Navamsa Rasi

C

लग्नशद्वादशांश राशि L. Sign Dwadasamsa Rasi	चन्द्रशद्वादशांश राशि Moon's Dwadasamsa Rasi	
चर (Chara)	चर (Chara)	दीर्घ (Deergha)
चर (Chara)	स्थिर (Sthira)	मध्य (Madhya)
चर (Chara)	उभय (Ubhaya)	अल्प (Alpa)
स्थिर (Sthira)	उभय (Ubhaya)	दीर्घ (Deergha)
स्थिर (Sthira)	चर (Chara)	मध्य (Madhya)
स्थिर (Sthira)	स्थिर (Sthira)	अल्प (Alpa)
उभय (Ubhaya)	स्थिर (Sthira)	दीर्घ (Deergha)
उभय (Ubhaya)	उभय (Ubhaya)	मध्य (Madhya)
उभय (Ubhaya)	चर (Chara)	अल्प (Alpa)

Navamsa Rasis of the lord of the Lagna and the lord of the sign occupied by the Moon and (C) the Dwadasamsa Rasis of the lord of the Lagna and of the lord of the 8th house. The life of the child may be pronounced as दीर्घ (Deergha, मध्य Madhya) and अल्प (Alpa) according as (a) when one of the Rasis in the said 3 pairs is a चर (Chara) sign the other is a चर (Chara), स्थिर (Sthira) and उभय (Ubhaya) sign, (b) when one of the Rasis is a स्थिर (Sthira) sign, the other is a द्वन्द्व (Dwandwa), चर (Chara) and स्थिर (Sthira) sign and (c) when one of the Rasis is a द्वन्द्व (Dwandwa) sign the other is a स्थिर (Sthira), द्वन्द्व (Dwandwa) and चर (Chara) sign respectively.

लग्नादीशशुभा क्रमाद्बुसमास्पायूंषि केन्द्रादिगः-
रन्ध्रस्थोऽथखगास्तथा यदि गता ज्ञस्तं विदध्युः फलम् ।
जन्मेशाद्यमनाथयोरदयपच्छिद्रायगोर्मेलनो
भाखद्वयगयोर्मिथःपुरहिने ऽन्यात् मध्य मध्यमः (१२५)।

Sloka 15. The life of the native may be pronounced as long, medium and short according as the benefics and the lord of the Lagna are all posited in Kendra, Panaphara and Apoklima houses respectively. If the lord of the 8th house and the malefics occupy similar positions the reverse should be predicted. Ascertain the friendship or otherwise of the following pairs: 1. the lord of the house occupied by the Moon and that of the 8th house from the Moon; 2. lord of the Lagna and that of the 8th house from the Lagna and (3) the Sun and the lord of the Lagna. If they are friendly, the native will be long lived; if in enmity, he will be short lived; if neutral, he will have medium life.

लग्नाधिपो लग्नराशिनवांशकौ ज्ञात्वेश्वरौ लग्नसमाधिनाथः ।
लग्नाष्टमेशाधपि चन्द्रलग्नाधिपौ दीर्घायुः स्वल्पमध्यमायुः ॥१५॥

Sloka 16. If the lord of the Lagna Rasi and the lord of the Lagna Navamsa be stronger, than the lords of the 8th house reckoned from each, the native will be long lived. The same remark holds good with respect to the lord of the Rasi occupied by the Moon or the lord of the Moon's Navamsa. If otherwise, the reverse will be the result.

लग्नेश्वरात्सप्तमपौ सिंहमेषेश्वरौ
केन्द्रस्थितौ सिंहमेषौ लग्नतौ चेत् ।
तत्पाकुरन्यथा यदि मध्यमायु
र्लग्नाष्टमेशाद्यदि पापराशौ ॥१७॥

Sloka 17. If the lord of the 8th house possessing greater strength than that of the lord of the Lagna occupy a Kendra, and if malefics be posited in the 8th and 12th houses, the life of the native will be short, or he may be of medium life or even prolong his life to the full period with the vicissitudes of happiness and misery.

[illegible]

[illegible] In the case of an [illegible] (Alpayus yoga) the person meets with his death when Saturn during his transit reaches in his first cycle the particular portion of the zodiac signified by the sum-total of the figures representing the position at nativity of Saturn, Jupiter, the Sun and the Moon. If the native is found to be of medium life the event will come off in the 2nd cycle, it will happen in the 3rd if the native is pronounced to be a long lived one. A clever astrologer will predict the event also as implying that the Dasa and Bhukti at the time is untoward.

[illegible]

[illegible] If the lord of the Lagna be associated with a malefic and be occupied by the Sun's rays or be in depression or an inimical sign, he desires of the native will have to be predicted when the same lord in his transit happens to occupy one of the Dusthanas 6th, 8th or 12th or the Lagna or be somehow connected with it. The same event may also be predicted from the Navamsa Lagna, the decanate Lagna or the Lagna Rasi occupied by the Moon.

[illegible]

Sloka 20 —If the following three planets, *viz.*, the Moon, the lord of the sign occupied by the same and the lord of the Lagna be all well-placed by being associated with or aspected by good planets and possess many points of strength, that time must be declared as very auspicious and favourable to the native concerned.

लग्नाधिपोऽतिबलवान्शुभैरवेक्षितः
केन्द्रस्थितः शुभखगैरवलोकयमानः ।
मृत्युं विहाय विधत्ते स दीर्घमायुः
सार्धं गुणैर्बहुभिरर्जितराजलक्ष्म्या ॥२१॥

Sloka 21 —The lord of the rising sign being possessed of great strength and unaspected by malefic planets but aspected by benefic ones and occupying a Kendra position, wards off death and secures to the child long-life graced with numerous virtues and an illustrious or powerful sovereignty.

सर्वातिशायिनिचयः स्फुरदंशुजालो
लग्ने स्थितः प्रशमयेत् सुरराजमन्त्री ।
एको वहन्ति दुरितानि सुदुस्तराणि
यत्नो प्रणाम इव चक्रधरे प्रणामः ॥२२॥

Sloka 22 —If Jupiter the minister of the Gods, endowed with all surpassing strength and glittering with his full collection of rays, is posited in the Lagna he can singly ward off many of the evils which would otherwise be deemed to be got over, just as a humble salutation placed with all sincerity before the lord Vishnu

मूर्तित्रिकोणगमकण्टकेषु शशीन्दुशीतांशुसमांशसंस्थः ।
सुकर्मसंचितयशोऽपकीर्णान्मुञ्चन्ति वर्धिष्णुरतुच्छरश्मिः ॥२३॥

Sloka 23 —The waxing Moon if posited in a Trikona,

the 11th house or a Kendra position with respect to the Lagna and at the same time in a sign or Navamsa belonging to the Sun, Moon or Jupiter, will conduce to the performance of meritorious deeds every day. And ward off completely all Lis.

केन्द्रत्रिकोणभवनेषु न सन्ति पापा
लग्नाधिपः सुरगुरुश्च बलुष्यवर्गी ।
भुक्त्वा सुखानि विविधानि सुपुण्यकर्मा
जीवेच्च वत्सरशतं स विमुक्तरोगः ॥२४॥

Sloka 24 —If, in a nativity, there be no malefics in the 1st, 4th, 5th, 7th, 8th, 9th and 10th houses, and if the lord of the Lagna and Jupiter occupy Kendra positions, the person concerned will perform many good acts, enjoy all kinds of comforts, and live for a hundred years free from disease.

श्रीपत्यदीरितदशाभिरथाष्टवर्गाद्यत्कालचक्रदशयोडुदशाप्रकारात् ।
सम्यक्स्फुटाभिहतया किल चातकाद्यायुर्बुधो वदतु भूरिपरीक्षया च ॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां भवुर्भावो नाम त्रयोदशोऽध्यायः

Sloka 25 —Through the Dasas enunciated by Sripati, through Ashtakavarga, through Kalachakra Dasa and through the Ududasa system a wise man ought to predict the Ayus of the native by the application of suitable rules after a correct calculation of the several planetary positions, careful working and a minute scrutiny.

Thus ends the 12th Adhyaya on "the Length of Life" in the work Phaladeepika composed by Mantreswara.

॥ चतुर्दशोऽध्यायः ॥

ADHYAYA XIV

रोगस्य चिन्तायामपि रोगमावेदयेन्मैत्रेयी व्ययमुत्पुत्रसंज्ञैः ।
रोगोऽन्यरोगाभि तदन्विताभिर्वा द्विस्त्रिभिस्तत्सम्बन्धपदाद्वदन्तु ॥१॥

Sloka 1.—Anything about diseases ought to be divined through (1) the planets posted in the 6th house (2) those posted in the 6th and 12th houses (3) the planet owning the 6th house or (4) those in conjunction with that planet. The particular disease may be predicted if the same happens to be signified by two, three or more independent Yogas.

पित्तोष्णज्वरतापदेहतपनापस्मारहृत्कोटक
व्याधीन्वक्ति रविर्गतार्थरिपुगं स्वस्योत्तमस्थितिम् ।
काष्ठाग्न्यस्त्रविषार्तिवारतनयव्याघ्रक्षुधाकूर्पं
चोरव्याधिभयं वैकरणहृतेनाभूतं भयम् ॥२॥

Sloka 2.—High fever dominated by vitiated bile, burning of the whole body, epilepsy, heart-disease, eye-trouble, danger from enemies, skin-disease, lucerta (अस्थिस्रुति-Asthisruti), danger from wood, fire, weapon, and poison, trouble to one's wife, children and fear of quadruped, thief, the sovereign, the God Yama, serpent and God Siva, all these may be caused by the Sun.

निद्राकफकफातिसारपिडका शीतज्वरं चन्द्रमाः
शुक्रप्रजाकृतिमन्त्रिमाद्यमदर्शि योषिद्व्याधामिला ।
वैतालाशिमसन्निकारमुदकान्नीतिं च बालग्रहान्
दुर्गाक्षिरथमवैकरणहृतेनाभूतं भीतिं वदेत् ॥३॥

Sloka 3.—Excessive sleep, Laziness, phlegmatic affection, (कफरोग – Kapharoga), diarrhoea, carbuncle,

malarial fever (typhoid) danger from horned and water animals, indigestion [illegible] Agnimandya tasteless-ness (अरुचि Arucha Anorexia) trouble from or to women, scaldice, mental aberration, impurity of blood danger from water Bhaigrahas Goddess Durga Kinna-tes, God Yama, serpents and from female Yaksha may be expected through the Moon

[illegible]

Sloka 4 The disease and untoward events origi-nated by Mars are excessive thirst morbid irritation of blood bilious fever danger from fire, poison, weapons, leprosy eye diseases, appendicitis, epilepsy injury to the marrow roughness of the body psoriasis (पामा Pama), bodily deformities, trouble from the sovereign enemies and thieves, fighting with brothers, sons, and loss friends fear from evil spirits Gandhar-vas, and frightful demons and diseases affecting the upper limbs of the body (such as lungs, throat teeth, tongue, ear, nose, etc.)

पामिका (Pamika) is synonymous with विचर्चिका (Vicharchika Psoriasis)

[illegible]

Sloka 5 Mercury brings on mental disease, trouble to the vocal organs, eye-diseases, diseases of throat and nose fever, diseases arising from the three

humours वात (Vata), पित्त (Pittha) and कफ (Kapha), poison, skin diseases, anaemia, bad dreams, itches and scab (Psoriasis falling into the fire, roughness or dryness of the body imprisonment and exhaustion, and harm from evil demons moving in the abodes of Gandharvas and in fiery pits where these evil spirits usually dwell) or Gandharvas, the Earth, mansions and horses, etc as well as evil spirits.

गुल्मान्त्रज्वरशोकमोहककफान् श्रोणर्तिमोहामयान्
ईर्ष्यस्थानविधिप्रपीडनवहीरक्षेशकर्णोद्भवम् ।
रोगं किन्नरयक्षरक्षनृहिताचारोद्भवं
जीवः सूचयति सर्वं बुधगुरुब्रह्मापचारोद्भवम् ॥६॥

Sloka 6. Append cirhs (intestinal disorders), fever arising out of disorder in the entrails, diseases arising from sorrow fainting or swoon, and phlegmatic disorder ear trouble, giddiness, trouble in connection with temple matters, torture for knocking off hoarded wealth, harm resulting from the curses of Brahmins and Gods, diseases engendered by Kinnaras, Yakshas, Gods, serpents, and Vidyadharas, etc class of demi-gods) and troubles arising from serious offences done to wise men and elders, all these are indicated by Jupiter

पाण्डुत्वमग्निमदमग्निकोपजं वातपित्तमेहामयान्
गुह्यलाभवमूत्रकृच्छ्रमदनस्थापत्तिगुह्यर्तिम् ।
वारक्षीकृतदेहकाभिधिरतिं वोधामयं योषितो-
यक्षीमातृगणाजरं शिवसुहृज्जन्मं जितः सूचयेत् ॥७॥

Sloka 7.—Venus signifies the following anaemia, diseases caused by the irritation of phlegmatic and windy humours, trouble to the eyes, urinary diseases, diseases in the generative organ, strangury, trouble in

cohabitation, exudation of semen, loss (fading away) of bodily splendour as a result of intercourse with courtezans, rickets, fear from witches, female ghosts and female deities and break of friendship with a dear friend.

वातश्लेष्मविकारपादविहतिं चापस्तितन्द्राश्रमान्
भ्रान्तिं कुक्षिरुगन्तरुष्णभृतकध्वंसं च पार्श्वाहतिम् ।
भार्यापुत्रविपत्तिमङ्गविहतिं हृत्तापमर्कात्मजो
वृक्षाश्मक्षतिमाह कश्मलगणैः पीडां पिशाचादिभिः ॥८॥

Sloka 8.—Saturn brings on diseases caused by wind and phlegm, paralysis of the leg, misfortune, weariness, mental aberration belly-ache, internal or heart pain heat, desertion of servants, injury to the ribs, danger to wife and children, injury to some limb, mental anguish, would as a result of a blow from a piece of wood or stone and trouble or harm from (foul) ignominious goblins and the like.

स्वर्भानुर्हृदि तापकुष्ठविमतिव्याधिं विषं कृत्रिमं
पादार्तिं च पिशाचपन्नगभयं भार्यातनूजापदम् ।
ब्रह्मक्षत्रविरोधतस्तुजभयं केतुस्तु संसूचयेत्
प्रेतोत्थं च भयं विषं च गुलिको देहार्तिमाशौचजम् ॥९॥

Sloka 9.—Rahu causes palpitation of the heart, leprosy, aberration of mind, danger from artificial poisoning, pain in the legs, trouble from goblins and serpents and ills to wife and children. Ketu indicates trouble through dispute with Brahmins and Kshatriyas, or from enemies. Mandi (Gulika) causes fear from (seeing) corpses, poison, bodily pain and impurity (arising from the demise of one's near relations)

मन्दाराम्बितवीक्षिते व्ययधने चन्द्रारुणौ चाक्षिरुक्
शौर्यायाङ्गिरसो यमारसहिता दृष्टा यदि श्रोत्ररुक् ।
सोऽग्रे पञ्चमभे भवेदुदररुग्रन्ध्रारिनाथान्विते
तद्वत्सप्तमनैधने सगुदरुक्कुक्षौ च गुह्यामयः ॥१०॥

Sloka 10.—If the 12th and the 2nd houses be occupied by the Moon and the Sun, being conjoined with or aspected by Saturn and Mars, the person born will suffer from eye-disease. The 3rd and the 11th houses and Jupiter if associated with or aspected by Saturn and Mars will cause ear-disease to the native. Mars (a malefic) in the 5th house in conjunction with the lord of the 6th or the 8th house will make the native suffer from belly-ache. Similarly the lords of the 8th and the 6th houses if posited in the 7th and the 8th along with malefics will bring about rectal disease. Venus under the above conditions will make the person born suffer from a disease in the private parts (venereal disease.)

पङ्गुऽर्केऽप्यथवाऽसे ज्वरभयं भौमे च केतौ व्रणं
शुक्रे गुह्यरुजं क्षयं सुरगुरौ मन्दे च वातामयम् ।
राहौ भौमनिरीक्षिते च पिलकां सेन्दौ शनौ गुल्मजं
क्षीणेन्दौ जलभेषु पापसहिते तत्स्थेऽम्बुरोगं क्षयम् ॥११॥

Sloka 11.—If the 6th or the 8th house be occupied by the Sun, there would be fear of fever, if by Mars or Ketu, the danger will be from ulcer if by Venus, it will be through a disease in the private parts. If Jupiter should occupy the 6th or the 8th house, the native will be seized with consumption. If Saturn be in such a position, the native will suffer from nervous diseases. If Rahu aspected by Mars be in the 6th or the 8th, the person concerned will suffer from carbuncle. If Saturn in conjunction with the Moon occupy any of the above two houses, the native will suffer from the enlargement of spleen. If the waning Moon occupy any of the above houses identical with watery signs, in conjunction with a malefic, the person will suffer from a watery disease or consumption.

Note :—In all these cases great care should be used in making predictions. Common sense and experience are to be used as guides.

जातो गच्छति येन केन मरणं वक्ष्येऽथ तत्कारणं
रन्ध्रस्थैस्तदवेक्षकैर्बलयुता तस्योक्तरोगैर्मृतिः ।
रन्ध्रर्क्षोक्तरुजाथवा मृतपतिप्राप्तर्क्षदोषेण वा
रन्ध्रेशेन खरत्रिभागपतिना मृत्युं वदेन्निश्चितम् ॥१२॥

Sloka 12 I now proceed to explain the manner in which a person meets with his death, and the cause of the same If there are planets occupying or aspecting the 8th house, death is caused through diseases pertaining to the strongest of them; or (if there be no planets occupying or aspecting the 8th house) through diseases declared for that house or for the house in which the lord of the 8th is placed; and (where the foregoing tests do not apply) it may be predicted with certainty that death will be caused either by the lord of the 8th house or by the lord of the 22nd decanate (counted from the Lagna decanate).

ग्रहेण युक्ते निधने तदुक्तरोगैर्मृतिर्वाथ तदीक्षकस्य ।
ग्रहैर्विमुक्ते निधनेऽथ तस्य राशेः स्वभावोदितदोषजाता ॥१३॥

Sloka 13.—When the 8th house is occupied by a planet or aspected by one, death should be declared to be caused by diseases pertaining to that planet. When there are no planets occupying or aspecting the 8th house, death is caused through diseases declared as arising from the nature (or characteristics) of the Rasi representing the 8th house.

भस्युष्णज्वरपित्तशस्त्रजमिनश्चन्द्रो विषूच्यम्बुरु-
ग्वक्ष्मादि क्षितिजोऽसृजा च दहनक्षुद्रामिचारायुधैः ।
पाण्ड्वादि भ्रमजं बुधो गुरुरनायासेन मृत्युं कफात्
स्त्रीसङ्गोत्थरुजं कविस्तु मरुता वा संनिपातैः शनिः ॥१४॥

Sloka 14.—The Sun causes death through fire, high fever, bile or weapon The Moon brings on death through cholera, watery diseases (such as जलोदर-

Jalodara-ascitis) or pulmonary disease in general. The troubles caused by Mars for bringing about death are (accidental) fire, the employment of magical spells, witchcraft (சூன்யம்), and weapons. The agency used by Mercury for the same purpose is anaemia, bloodlessness and similar diseases and giddiness. Jupiter will bring about death without much trouble or through phlegm, while Venus will do it through venereal complaints or similar ones caused by association with women. Saturn will bring it about by wind-disease or a dangerous fever like typhoid

कुष्ठेन वा कृत्रिमभक्षणाद्वा राहुर्विषाद्वाथ मसूरिकाद्यैः ।
कुर्याच्छिखी दुर्मरणं नराणां रिपोर्विरोधादपि कीटकाद्यैः ॥१५॥

Sloka 15.—Rahu will bring about death by leprosy, by eating food mixed with poison, by venomous bites, or by small-pox and the like. Ketu will cause unnatural deaths such as suicide, or assassination as a result of the hatred of enemies or through worms etc

लग्नाद्वाष्टमराशेः स्वभावदोषोद्भवं वदेन्मृत्युम् ।
निधनेशस्य नवांशस्थितराशिनिमित्तदोषजनितं वा ॥१६॥

Sloka 16.—One ought to predict death through the bad (detrimental) effect arising from the 8th house reckoned from the Lagna or through the evil effect of the Rasi representing the Navamsa occupied by the lord of the 8th house.

दैत्यज्वरोष्णैर्जठराग्निनाजे वृषे त्रिदोषैर्दहनाच्च शस्त्रात्।
युग्मे तु कालश्वसनोष्णशूलैरुन्मादवाताश्वभिः कुलीरे ॥१७॥

Sloka 17. If Mesha should happen to be such a Rasi (see previous Sloka), death will be due to bilious fever, heat, and liver or gastric disease. If it be Vrishabha, death will be due to vitiation or derangement of

[illegible]

Sloka 12 — I now proceed to explain the manner in which a person meets with his death and the cause of the same. If there are planets occupying or aspecting the 8th house, death is caused through diseases pertaining to the strongest of them, or (if there be no planets occupying or aspecting the 8th house) through diseases declared for that house or for the house in which the lord of the 8th is placed, and where the foregoing tests do not apply, it may be predicted with certainty that death will be caused either by the lord of the 8th house or by the lord of the 22nd decanate (counted from the Lagna decanate).

[illegible]

Sloka 13 — When the 8th house is occupied by a planet or aspected by one, death should be declared to be caused by diseases pertaining to that planet. When there are no planets occupying or aspecting the 8th house, death is caused through diseases declared as arising from the nature (or characteristics) of the Rasi representing the 8th house.

[illegible]

Sloka 14 — The Sun causes death through fire, high fever, bile or weapon. The Moon brings on death through cholera, watery diseases such as [illegible]-

Jalodara-ascitis) or pulmonary disease in general. The troubles caused by Mars for bringing about death are (accidents) fire, the employment of magical spells, witchcraft (कृत्यादि), and weapons. The agency used by Mercury for the same purpose is anaemia, blood lessness and similar diseases and giddiness. Jupiter will bring about death without much trouble or through phlegm, while Venus will do it through venereal complaints or similar ones caused by association with women. Saturn will bring it about by wind-disease or a dangerous fever like typhoid.

कुष्ठेन वा दुष्टिविषाहिदष्टा रक्तुर्निगाद्वाथ मलीमसार्थः ।
कुवर्त्तिकी कुप्रसवं वराणां रिपोर्विरोधादपि वीक्षकाणां ॥२७॥

Sloka 15.—Rahu will bring about death by leprosy, by eating food mixed with poison, by venomous bites, or by small-pox and the like. Ketu will cause unnatural deaths such as suicide, or assassination as a result of the hatred of enemies or through worms etc.

अष्टमाद्दशमराशेः सभावदोषोद्भवं वदेन्मृत्युम् ।
निधनेशात् सभावात्स्थितराशिनिमित्तदोषजनितं वा ॥२६॥

Sloka 16.—One ought to predict death through the bad (detrimental) effect arising from the 8th house reckoned from the Lagna or through the evil effect of the Rasi representing the Navamsa occupied by the lord of the 8th house.

मेषस्थदोषजैर्ज्वरशिरोरुजे वृषे विषोत्थैर्विषमाय शस्त्रात्
युग्मे तु वातमलदोषजशूलकण्ठवाताक्षिभिः कुलीरे ॥२७॥

Sloka 17.—If Mesha should happen to be such a Rasi (see previous Sloka), death will be due to bilious fever, heat, and liver or gastric disease. If it be Vrishabha, death will be due to vitiation or derangement of

the three humours of the body, through fire, or weapon, if Mithuna, by catarrh, asthma, or sharp pain such as colic, if Karkataka, by insanity windy-disease or loss of appetite anorexia).

मृगज्वरस्फोटभयात्तु हरौ स्त्रियां स्त्रिया गुल्मकया प्रपातात् ।
तुलायां वीजज्वरसंनिपातजं दीर्घाक्षिपाण्डुग्रहणीरुजाभिः ॥१८॥

Sloka 18. If Simha be the Rasi under consideration, death should be declared to be due to wild beasts, fever boils, or enemies if Kanya, it will be through women venereal disease, or by a fall from a height), if Tula, by brain fever and typhoid, and if Vrischika, by disease of the spleen, jaundice, and sprue

धनुस्तरुकाष्ठायुधजं मकरे तु शूलाग्निधीभ्रमाद्यैः ।
कुम्भे तु कासज्वरक्षयरोगैर्जले विपद्वा जलरोगतोऽम्भे ॥१९॥

Sloka 19. If Dhanus be the Rasi under reference, death will be due to a tree, water, wood or weapon If the Rasi be Makara, death will be by stomach-ache, want of appetite or aberration of mind, etc., If Kumbha, it will be by cough, fever and consumption lastly, if Meena be the Rasi concerned, death will be by drowning or by some watery diseases such as ascitis (जलोदर Jalodara).

पापार्कयुक्ते निधने पापे शस्त्रानलव्याघ्रभुजङ्गपीडा
अन्योन्यदृष्टौ शशुभौ सकेन्द्रौ कोपात्प्रभोः शस्त्रविषाग्निजैर्वा ॥२०॥

Sloka 20.—When the 8th house happens to be owned by a malefic planet and is also malefic) and be occupied also by a malefic, or a malefic asterism be there, death will be due to weapon, fire, tiger or snake If two malefics being in Kendras aspect each other, the native will meet with his death through the displeasure of his sovereign or through a weapon, poison or by fire

सौम्यांशके सौम्यगृहेऽथ सौम्यसम्बन्धगे वा सयमे सयोगे
भद्रेजनातं मरणं सराजा व्यस्ते तदा दुःस्थिति वदन्ति ॥२१॥

Sloka 21.—If at a person's birth, the 12th house or its lord be in a house or Navamsa owned by a benefic or be associated with a benefic, his death will be a happy one being free from any anguish or suffering. If otherwise, it will be painful.

स्वोच्चे स्वक्षेत्रे सति सौम्यवर्गे व्ययाधिपे चोर्ध्वगतिं मतौऽन्ये ।
विपर्ययेऽधोगतिमेव केचिद्दुर्ध्वाधःशीर्षोदयराशिभेदात् ॥२२॥

Sloka 22.—If the lord of the 12th house occupy his exaltation, a friendly house or a Varga of a benefic planet or be associated with a benefic planet, the (life of the) person concerned will be going upwards to heaven. If it be otherwise he will be going to perdition or hell. Some interpret this as a result of the the nature of the Rasi (of the 12th house), i.e., heaven if a शीर्षोदय (Sirshodaya) one and hell if a पृष्ठोदय (Prishtodaya) one.

कैलासं रविशीतगू भृगुसुतः स्वर्गं महीजो मही
वैकुण्ठं शशिजो यमो यमपुरं तद्भाक्लोकं गुरुः ।
द्वीपान् भोगिवरः शिखी तु निरयं सम्प्राप्तयोगान्विनः
सम्बन्धाद्ययनायकस्य कथयेत्सम्बन्धराज्यशतः ॥२३॥

Sloka 23. The refuge of the departed is marked by the planet associated with the lord of the 12th, by one posited in the 12th house or by the one occupying the Navamsa of the 12th Bhava. If the Sun and the Moon be such planets, the future world indicated is Kailasa; if the planet in question be Venus, it is Swarga (Heaven, or Indra's Paradise), if Mars be such planet, it is the Earth; if it be Mercury, the native goes to Vaikuntha; if Saturn, the future abode will be Yama's

world ; if it be Jupiter, the native goes to Brahmaloka, if it be Rahu, he goes to other islands, and if it be Ketu, the native's next abode will be Hell.

भवेशस्येव हि पूर्वजन्मसुखं भविष्यज्जनमं सुतेशात् ।
तदीशजातिं तत्रिहितर्क्षदिशं हि तेनैव तदीशदेशम् ॥२४॥

Sloka 24. -It is the lord of the 9th house that gives all about the native's past birth, while all information about his future birth is revealed by the planet owning the 5th. The particular caste, the country and the quarter or direction of the individual in his past and future births should be guessed from the two respective planets referred to above

स्वोच्चे तदीशे सति देवभूमिं द्वीपान्तरं नीचरिपुस्वभावे ।
स्वर्क्षे सुहृद्भे समभे स्थिते वा भरताह्वयाद्भारतवर्षमेव ॥२५॥

Sloka 25. -If the planets referred to above be in their exaltation, the particular world indicated should be declared to be the one occupied by the Gods. If they occupy depression or inimical houses, it indicates foreign islands. If the planets be in their own, friend's or neutral s houses, then the abode in question should be guessed as India alone

आर्यावर्तं गीष्पतेः पुण्यनद्यः कावेन्द्वोश्च क्षेत्र पुण्यस्थलानि ।
पक्षोर्निन्द्या म्लेच्छभूस्तीक्ष्णभानोः नीकारण्यं शैकटं भूमिजस्य ॥२६॥

Sloka 26. The country pertaining to Jupiter is Aryavarta (name of the tract extending from the Eastern to the Western ocean and bounded on the North and South by the Himalaya and Vindhya respectively) Venus and the Moon indicate tracts watered by the sacred rivers. Mercury represents all sacred places. Saturn signifies prohibited tracts like those occupied

by horoscopes while the Sun indicates mountains and forest regions, and Mars, the country of Behar

[illegible]

[illegible] —If the planets referred to in slokas 24 [illegible] lords of the 9th and 5th occupy a Naga Rasi or Amsa identical with a Pristodaya and an [illegible] Adhomukha Rasi [illegible] along with malefics, the past and the future births of the native should be declared as those plants and the like. If there are [illegible] the lords of the 9th and 5th houses occupy a Sirshodaya and an [illegible] Urdhvamukhi Rasi identical with a [illegible] Chara or moveable Rasi or Amsa with benefics the birth should be of an animal kind.

[illegible]

[illegible] —If the lord of the 9th or the 5th house occupy exaltation, or Swakshetra or the house of a friend of the lord of the Lagna, then it should be declared that the native's previous or the future birth (as the case may be) must be that of a human being. If the Rasi occupied be that of a neutral [illegible] Sama to the lord of the Lagna, the birth concerned will be that of a beast. It will be that of a bird if the Rasi be that of an inimical or depression one. All these may also be declared with reference to the appearance of the decanates occupied by the planets owning the 9th or the 5th.

[illegible]

[illegible]

Sloka 29.—If the said two planets be together in one house, the native should have had his birth in his own place. If they be of equal strength, the births (past and future) will be in the same caste. The colour and quality will also be similar to those belonging to the lords of the 9th and the 5th houses. Predictions regarding all the rest, should be similarly made by a reference to what has been stated in the संज्ञाध्याय (Samgnadhyaya

Thus ends the 14th Adhyaya on "Diseases, Death, Past and Future Births" in the work Phaladeepika composed by Mantreswara

॥ पञ्चदशोऽध्यायः ॥

भावाः सर्वे शुभपतियुता वीक्षिता वा शुभैर्वा
स्वस्वद्राणाः सकलफलदाः पापदृग्योगहीनाः ।
पापाः सर्वे भवनपतयश्चेन्निहाशुस्तथैव
क्षेटे सर्वे शुभफलमिदं नीचभूद्वारिहीनैः ॥

ADHYAYA XV

Sloka 1.—All Bhavas will produce completely their good results if they are occupied or aspected by benefics or their own lords, or planets owning benefic Bhavas and are free from association or aspect of malefics. The same will be the result in the case of malefics if they happen to be the owners of the Bhavas concerned. This good effect will be ensured in the case of all the planets when they are not occupying depression signs, when they are not eclipsed and when they are not posited in inimical signs

तत्तद्भावात् त्रिकोणे व्ययसुखमदनसे चात्मवे सौम्ययुक्ते
पापानां दृष्टिहीने भवनपसहिते पापखेटैरयुक्ते ।

[illegible]

Sloka 2—Astrologers pronounce the strength of a Bhava such as the Lagna to be ample and the Bhava thoroughly beneficent when a Trikona, the 2nd, the 4th, the 7th and the 10th places therefrom are occupied by auspicious planets or the [illegible] (the lord of the Bhava) and are unoccupied and unaspected by malefic planets. A Bhava suffers decay when the positions referred to above are differently occupied and aspected. The effect of a Bhava will be mixed when positions noted above are occupied or aspected by benefic and malefic planets promiscuously.

[illegible]

Sloka 3—Of the Lagna and other Bhavas examined in succession, whichever Bhava happens to be occupying the 6th place or obscured by the rays or in depression or in an inimical house, which no benefic planets aspect or are associated with it, the result is the total destruction of such a Bhava. The Bhava will be incapable of producing any good effect even if a benefic other than its lord similarly circumstanced occupy the Bhava; if a malefic should be in that position, the total destruction of the Bhava would be the result.

[illegible]

Sloka 4—Malefics posited in the 6th, 8th and 12th places counted from the Lagna or other Bhava under

consideration cause the destruction of the said Bhava. Benefics in such a position are not capable of producing good effects for the Bhava. So say the astrologers with respect to the several Bhavas.

[illegible]

Sloka 5 When a Bhava has its lord in the 6th, the 8th or the 12th, or is occupied by the lord of any of these three, it suffers annihilation, say those that know the properties of a Bhava. If such a Bhava be aspected by a benefic planet, it will be in a flourishing condition.

[illegible]

Sloka 6 A Bhava suffer annihilation when the Bhava itself, its lord and its Karaka are devoid of strength and are hemmed in between malefics, or are associated with or aspected by malefic or inimical planets and not by others, or if the 4th, the 8th and the 12th houses or the 5th and the 9th houses from them be occupied by malefics. This will be all the more clear and evident when any two or are three of the conditions specified above synchronise.

[illegible]

Sloka 7 In the case of any Bhava the following planets cause the destruction of the Bhava during their

Dasa periods (1) the lord of the 8th house reckoned from the Bhava (2) the lord of the 22nd Drekkana counted from the bhava, (3, 4 and 5) planets posited in the 6th, the 8th and the 7th houses counted from the Bhava, if they are weak. Moreover occupying the 3rd, the 6th and the 11th houses and benefics in houses which happen to be Kendra and Trikona ones all reckoned from the concerned Bhava as also the planets which are friendly to the planet owning the Bhava, are declared to bring success to the bhava during their respective Dasas, if they are possessed of strength.

[illegible]

Sloka 8 The lords of the 3rd house from the Lagna as well as the Moon, the planet occupying, as well as the one aspecting the 8th house, Saturn, the lord of his 22nd decanate, the planet owning the sign occupied by Mandi, the planets owning the Rasis and Amsas occupied by he seven aforesaid planets. Rahu when weak by being posited in untoward houses the 6th, the 8th or the 12th or in conjunction with or aspected by malefics each one of these is declared as causing the destruction of the Bhava in its respective Dasa period.

[illegible]

Sloka 9 Whichever Bhava is occupied by the lord

of the Lagna, the prosperity or well being of that Bhava is assured. Note the houses owned by the planet associated with or aspecting the lord of the Lagna. It is only the effects of these Bhavas that will be pushed on by the lord of the Lagna. If the lord of a Bhava occupy a दुःस्थान (Dusthana 6th, 8th or 12th) the effect will be reverse i.e., if the planet be weak the effect will be immensely harmful, if strong, the injury will be slight.

[illegible]

Sloka 10—The lord of the Lagna though malefic will only promote the growth of the Bhava it occupies. If he should also happen to own any of the दुःस्थान (Dusthanas 6th, 8th, 12th) the effect of his ownership of the Lagna alone will predominate and not that of the other one. For example if Mars owning the Lagna, occupy Simha or Meena identical with the 5th house and be aspected by a benefic, astrologers declare that the person concerned will beget sons very soon.

[illegible]

Sloka 11—In the case of a planet owning two houses, that house which happens to be the Moolatrikona one will predominate and its effects alone will be felt in full while the effects of his own house will be half. The effects of both the Bhavas will come to pass in the Dasa of the planet, the first half of the Dasa period being

monopolised by the effects of the Bhava that comes first in order. This is the opinion of some. There are others who hold that a planet posited in an odd house will have the effect of that house felt first while the one that occupies an even house will have its effect in the first half of the Dasa.

स्वोच्चेशाश्रितः ग्रहो वा यो वा केन्द्रो विनुद्भुत्यर्थयुक्
तत्तत्पाके भूर्तिमाद्यादिशतां भावो भूतं वक्तिमाद्यिकम् ॥१३॥

Sloka 13.— The destruction of each of the Bhavas from the Lagna onwards should be predicted by the astrologer to a querist during the Dasa periods of planets which are very inimical to the planet owning the particular Bhava, or which occupy houses where there are no benefic dots in their Ashtakavarga.

स्वोच्चे सुहृद्गेहगतो बहेन्द्र. षड्विधबलैश्च समन्वितोऽपि ।
भग्नो विभावः सकलप्रभावः स्यात्तेन विचिन्त्यात्र एवं हि पाके ॥१४॥

Sloka 14.— A planet may be in his exaltation or may occupy a friendly house and may be endowed with the 6 kinds of strength. Notwithstanding all this, if he should happen to be in a Bhavasandhi, he becomes ineffective. This should first be noted before predicting the effects of the Dasas and Bhuktis of planets.

भावेषु भावस्फुटभुक्तिभागसाम्यात् पूर्णफलं विचार्ये ।
भग्नो फलं नास्ति तथाऽत्र तस्मिन्नुपान्तः कलु वेधसाम्यात् ॥

Sloka 15.— In the several Bhavas, the planets that occupy the exact degrees etc. signified by any particular Bhava produce the full effect of that Bhava. When a planet is in a Bhavasandhi, it produces no effect. In the case of planets occupying intermediate positions, the effect must be ascertained by a rule-of-three process.

[illegible]

Sloka 15 A person ought to divine about his own self, father, influence, health, vigour and fortune from the Sun. It is the Moon that determines the character of one's heart, understanding royal favour, mother and affluence. It is through Mars that a person can ascertain his own courage, disease, characteristic qualities, younger brothers, lands, foes and blood (paternal) relations. It is Mercury that influences one's learning, relatives in general, discrimination, maternal uncle, friends, speech and action.

[illegible]

Sloka 16 One ought to conjecture about one's own genius, wealth, physical development, sons and knowledge by referring to Jupiter. Information regarding one's wife, vehicles, ornaments, love affairs and pleasures is to be sought through Venus. It is Saturn that settles a person's period of life, livelihood, the cause of death, his adversity and his servants. One ought to guess about one's paternal grandfather through Rahu and about the maternal grandfather through Ketu.

[illegible]

Sloka 17 The Karakas of the Bhavas beginning with the Lagna or the rising sign are (1) the Sun (2) Jupiter (3) Mars (4) the Moon and Mercury (5) Jupiter (6) Saturn and Mars (7) Venus (8) Saturn (9) the Sun and Jupiter (10) Jupiter, the Sun, Mercury and Saturn (11) Jupiter and (12) Saturn

सुहृदरिपरक्षेत्रपवर्क्षेनुहृच्चिन्तनात्
कथमनु परिचिन्त्यं तत्रोदेदादिभावैः ।
सनुपचयपिपत्तौ सौम्यपापेषु सत्सः
कथयति विपरीतं रिःफषष्ठाष्टमेषु ॥१८॥

Sloka 18 The fullness or otherwise of the effects of planets occupying the 12 houses, *viz.*, Lagna 2nd 3rd *etc* must be judged by a consideration of the exact nature of the sign occupied by the planet, *i.e.*, whether it is a friendly or an inimical sign or the house of a neutral planet, or whether the planet in question is occupying his own, or his exaltation Rasi Satyacharya, however, says that benefics posted in any house generally promote the advancement or prosperity of that house while malefics in any house work only its decay This is reversed in the case of the 6th, the 8th and the 12th houses

पापग्रहाः षष्ठसुतिव्ययस्थाः सद्भावमेव हि कुर्वन्ति होरेः ।
शुभास्तु तद्भावलयं हि तस्माच्छत्रादिभावोत्थफलत्रयाणाम् ॥१९॥

Sloka 19.—Malefics posted in the 6th, the 8th and the 12th houses promote the evil effects of the Bhavas while benefics in the same houses cause the destruction of the said Bhavas. Hence the destruction of the evil effects arising out of these three houses, should be declared

Notes The author opines that the general principal to be observed is that benefics in good houses promote their good effects

[illegible] sufferings

[illegible]

Sloka 21—Whenever the effects of any Bhava are to be determined in the case of a nativity, that Bhava should be considered as the Lagna and the effects of the 12 houses reckoned therefrom such as 1st form, 2nd wealth, etc., should be examined and decided.

[illegible]

Sloka [illegible]—In the same way should the effects of the father, the mother, the brother, the maternal uncle, the son, the husband and the servant be determined by treating the signs occupied by their respective Karakas, viz., the Sun, the Moon and other planets in the nativity as the Lagna (Ascendant).

[illegible]

Sloka [illegible]—Find the house occupied by the Sun. It is from this that one ought to conjecture all about the appearance or nature of the person concerned. The other [illegible] should be ascertained from the 2nd house counted from the house occupied by the Sun. His brothers, etc., [illegible] must be ascertained from the 3rd house reckoned from the Sun. As about his father's [illegible], father's happiness, etc., should be sought for from the 4th house from the Sun.

[illegible]

Sloka 2[illegible]—The father's intelligence and tranquillity

of mind should be deduced from the 6th house (from the Sun), his sufferings, injury, enemies and disease should be guessed from the 6th house, his love and passion from the 7th house, his misery, death and his longevity should be determined from the 8th house (from the Sun).

पुण्यं शुभं तत्पितरं शुभेन व्यापारमस्यैव हि कर्मभावात् ।
कामं सुपान्त्यात् सुखमन्त्यभावाच्चन्द्रादिकानां फलमेवमाहुः ॥२५॥

Sloka 25—All about the father's religious merit, auspicious works and his father should be sought for from the 9th house (from the Sun), his occupation from the 10th house, his gains or income from the 11th and his expenditure or loss from the 12th house from the Sun. The effects of the 12 Bhavas counted from the Moon, Mars, etc. for the mother, brother etc. should be similarly deduced.

तत्तद्भावात्कारकादेवमूह्य तत्तन्मातृभ्रातृपित्रात्मजाद्याः
तद्भिन्नं भावे कारके भावनाथे वीर्याढ्ये तस्य भावस्य सौख्यम् ॥२६॥

Sloka 26—All details about the mother, brother, father, son, etc., of a Bhava should thus be divined by a reference to the particular Bhava and its Karaka. When any Bhava, its lord and its Karaka are all strong, one ought to predict good effects (happiness) for that Bhava.

धर्मे सूर्यः शीतगुर्बन्धुभावे शौर्ये भौमः पञ्चमे दस्रमन्त्री ।
सप्ते शुक्रश्चाष्टमे भानुपुत्रः कुर्यात्तस्य क्लेशमित्याहुरन्ये ॥२६॥

Sloka 26—But others say that the Sun in the 9th, the Moon in the 4th, Mars in the 3rd, Jupiter in the 5th, Venus in the 7th and Saturn in the 8th will cause distress to the Bhavas concerned.

लग्नेश्वरो यद्भवनेशयुक्तो यद्भावगतानि फलानि ददाति ।
भावे तदीशे बलवति जे तेन भावेन सौख्यं स्वतन्त्र बलोपेते ॥२८॥

Sloka 27 The lord of the Lagna produces the effects pertaining to the Bhava with whose lord he is conjoined or the one occupied by him If the Bhava or its lord be strong, good will result from that Bhava if weak, one has to expect only untoward things

यद्भावभुवा गुणो बलवता मुख्यात्मनो भाव
लग्नाधानुभव शुभ वितनुते यद्भावगतस्य च ।
स्वगृहो बलवीर्यभावपतिना मित्रात्मजातो फले
कुर्योत्तद्विपरीतकेऽसुखिते सर्वेषु भावेष्वपि ॥२९॥

Sloka 28 Whatever Bhavas contain a number of benefic dots in the Ashtakavarga of the lord of the Lagna, the effects derived from these houses will be happy if the respective owners thereof are strong and are associated with the lord of the Lagna Wherever there are a less number of such dots, the lord of the Lagna causes adverse effects if he be associated with the owners of these houses and if they are also weak In the same way should all the Bhavas be judged

दुःस्थानपस्तदितरस्वगृहस्थितस्तं
स्वस्वभावफलमेव करोति भावम् ।
मन्दो बुधे सुतगृहे यदि पुत्रसिद्धि
कथयेत्पितृकुलदोषकरं च भाव ॥३०॥

Sloka 29 If the lord of a दुःस्थान (Dusthana) should occupy another house of his own he will produce (in his Dasa) he effects of only that house occupied by him as स्वस्थान (Swakshetra) and not the effects due to the दुःस्थान (Dusthana). For example, if Saturn should occupy Makara identical with the 5th Bhava, there will

be the acquisition of sons, and the untoward effects due as owner of the 6th house will not happen.

राशौ स्थितिर्मिथो योगो दृष्टिः केन्द्रेषु संस्थितिः ।
त्रिकोणे च स्थितिः षड्प्रकारो बन्धः ईरितः ॥३०॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां
बालकर्मचारभूतभावचिन्ता नाम पञ्चदशोऽध्यायः ॥

Sloka 30 — When two planets mutually occupy each the other's sign, when two planets are together in one and the same house, when two planets are mutually aspecting each other, when two planets are occupying mutually Kendra positions, i.e., when they are 90 apart, when two planets are so situated that one is in Trikona position to the other, i.e., when they are trine or 120 apart, the above are the 6 kinds of connections recognised between the said two planets.

Thus ends the 15th Adhyaya on the 'Method of studying the effects of the Bhavas' in the work Phaladeepika, composed by Mantreswara.

॥ षोडशोऽध्यायः ॥

॥ नवांशे द्वादशांशाद्यां वक्तुराकृतिकल्पनम् ॥

लग्नस्वांशपतुल्यस्तनु जातीर्वृत्तवद्वपुस्तुल्यमूर्ति ।
चन्द्रनवांशेशपवर्णः कान्तिविक्रमविभवयुक्तः ॥१॥

ADHYAYA XVI.

Sloka 1 — The native will correspond in mein to the lord of the rising Navamsa or his appearance will be like that of the planet that has the greatest strength. His hue will be like that of the lord of the Navamsa occupied by the Moon. His body and limbs will be commensurate in their proportions with the rising sign

and other Rasis which are described as forming the head and other portions of कालपुरुष (Kalapurusha)

लग्नेशे केन्द्रकोणे स्फुटकरनिकरे स्वोच्चगे वा स्वगे वा
केन्द्रादन्यत्रसंस्थे निधनभवनगे सौम्ययुक्ते वितुङ्गे ।
दीर्घायुष्मान्धनाढ्यो बहुतनुजयुतो भूमिपालप्रशस्तो
जन्मीयात सुन्दराङ्गो दयातनुरभयो धार्मिकः सत्कुटुम्बी ॥२॥

Sloka 2 If the lord of the Lagna occupy a Kendra or a Kona with clear rays (unoccupied) in exaltation or Swakshetra, when the lord of the 8th house is posited in a house other than a Kendra and when the Lagna is occupied by a benefic, the person born will be long lived rich honoured, endowed with good qualities, will be praised by kings, fortunate, possess beautiful limbs, be of good physique, fearless, virtuously disposed and will have a good and happy family

लग्नेशस्य युते कलेवरपती सद्ग्रामवासोऽथवा
सत्सङ्गं प्रबलग्रहेण सहिते विख्यातभूपाश्रयः ।
स्वोच्चस्थे नृपतिः स्वयं स्वगृहगे तद्जन्मभूमौ स्थितिः
सद्वासस्थगते स्थितिः स्थिरगृहे द्वन्द्वं द्विरूपे फलम् ॥३॥

Sloka 3 If the lord of the Lagna be well associated, the person born will live in a good village or amidst good associations. When the associated planet is strong, he will be under the patronage of a renowned king. When the said planet is in his exaltation the person will become a king. If the planet should be in his own house, the person will live in his own native place. He will always be on his legs if the planet be in a moveable house. He will be stationary in one place if the planet be in a fixed sign. The effect will be mixed if in a dual sign.

विख्यातः किरणोत्कटे तनुगतौ सुखी सुखी वर्धनो
दुःस्थे दुःखयशक्षतीचसयते वासो विकृष्टस्थले ।
स्वस्थो जायति शक्तिमत्यतिबले वर्द्धिष्णुरुर्जस्वलो
निःशक्तौ निहतो विपद्भिरसकृत्क्लिष्टो भवेदातुरः ॥४॥

Sloka 4.—If at the birth of a person, the lord of the Lagna be of brilliant rays, he will become famous, if the planet be well placed, the person will be happy and prosperous. But if he should occupy a दुःस्थान (Dusasthana), he in the house of a malefic or an enemy or occupy his depression sign, the native will be miserable and will live in a despicable place. Reside amidst outcasts or vile people. If the Lagna is strong, the person concerned will live happy, thrive well and will come to power and prominence. But if the Lagna be without strength, the man will constantly be overcome by calamities, be sad and will suffer from disease.

सर्वस्वामिनि सुस्थभावभुवि सत्स्वर्थे कुटुम्बश्रिया
सर्वोत्कृष्टगुणो धनी च सुमुखी स्याद्दूरदर्शी नरः ।
सत्स्वन्ये सविमुर्हितीयपतिना लोकोपकारक्षमां
विद्यामर्थमयामुपाश्रय शने क्षुद्राल्पविद्यारतः ॥५॥

Sloka 5.—If the lord of the 2nd house be posited in the Lagna and benefics occupy the 2nd house, the person concerned will be endowed with the best qualities, have a prosperous family, will be rich, affable, and far-sighted. If the planet owning the 2nd Bhava be connected with the Sun (*vide* XV-30, *supra*), the native will utilize his for the good of humanity. Knowledge and wealth. If the association of the said Lord is with Saturn, the person's learning will be very insignificant and of a low order.

[illegible]

[illegible]

[illegible]

[illegible]

S. to C. If the planet associated be Jupiter, the person concerned will become proficient in the sacred scriptures and code of laws. If he be Mercury he will be clever in politics. If Venus he will be an expert in amorous pursuits. If he be Moon, he will know something of the arts. If Mars he will be an adept in works involving hard labour and will be a backbiter. If Rahu he will be lazy or stammering, will speak and act [illegible]. If Ketu he will stammer and utter false words. If malefics occupy the 2nd house, the person concerned will be a fool and without wealth.

[illegible]

Note 7. If the lords of the 3rd house and of the Lagna be connected with XV [illegible] by their mutual exchange of places and be also strong, the native will be brave, vaorous, and helpful to his brothers. He will also be capable of accomplishing daring acts.

[illegible]

Note 8. If the lord of the 3rd house be strong and be associated with a benefic and if the Karaka of the Bhava Mars be strong as well as posited in a benefic house, the prosperity of the brothers is indicated. But should he be weak or bad placed, there will be loss of brothers.

[illegible]

Slos 9. If both the Karaka and the lord of the 3rd Bhava be posited in odd Rasis and be aspected by Jupiter, the Sun and Mars, and if the 3rd house also happens to be an odd sign, the native will have as many brothers as are revealed by the Navamsa

[illegible]

[illegible]

[illegible] with the lord of the 4th house as well as the Moon occupying a [illegible] (Duschthana 6th, 8th or 12th) and be devoid of conjunction or aspect of benefics or be hemmed in between malefics be also aspected by any one mentioned malefic, the result will be [illegible] But if the lords of two planets be strong and be associated with or aspected by benefics and if benefics be posited in the 4th house, the Yoga will conduce to the mother's happiness. The happiness of the mother should be declared by a relationship to the benefics occupying favourable places reckoned from the Moon or if they aspect each other or are conjoined

[illegible]

[illegible] If the lord of the Lagna occupy the 4th house or the lord of the 4th be in the Lagna, if the Moon should have the aspect either of these, the person born will certainly perform the mother's funeral rites. But if these two planets be posited in the nimna or depression signs of each other or the 5th and the 8th houses and are not in any way connected (lost

XV-10, *supra*) with each other either by association or aspect), the person will not be able to do the last funeral rites for the mother at the time of her demise

मातृभावोक्तवद्ज्ञेयं पितृभ्रातृसुतादिषु
भावकारकभावेषु भावभावकर्मवत् ॥ १२॥

Sloka 12. Just as what has been said about the mother from the 4th Bhava, similar remarks should be made in the case of the father, brothers and sons from a reference to the respective Bhavas, Karakas of the Bhavas concerned, the planet owning the Bhava, the Lagna and its lord

सुस्थौ सुखेशभृगुजौ तनवस्तुरङ्गा
यानाधिराजकुलजन्मनि विक्रमश्च
स्वर्णाशनस्त्रगजिनाम्बरशय्यया
कामोपभोगकरणानि च योगजाः स्युः ॥ १३॥

Sloka 13. -The lord of the 4th house and Venus, if well placed, in the Lagna and the 4th house, will confer on the native the honor of using a palanquin as his vehicle, lordship and kingship they will also lead to the acquisition to the native of gold and the like, silk, costly jewels ornaments, bed, and such other appendages as will facilitate sexual gratification, cows, elephants and horses

दुःस्थे सुखेशे कुजसूर्ययुक्ते सुखेऽपि वा जन्मगृहं प्रदग्धम्
जीर्णं तमोऽन्तर्गतदेहगे च परेक्षणे गोऽपि न सौख्यमस्य ॥ १४॥

Sloka 14. -If the lord of the 4th house be in a दुःस्थान Dusthana 6th 8th or 12th) or conjoined with the Sun and Mars, or if the 4th house be occupied by Mars and the Sun, the house where the native was born or conjoined with will be burnt If Rahu or Saturn be in the 4th with its lord the house will be old and dilapidated If the 4th or its lord occupied by an inimical planet, the native's belongings such as the

cows, lands, vehicles, etc., will be usurped by his enemies.

सौम्यक्षेत्रे सौम्ययुक्ते सद्भावे वा नरीक्षणे ।
वैशेषिकांशे सद्भावे सौम्यविज्ञानवान् भवेत् ॥१६॥

Sloka 16 — If the 6th Bhava be identical with a Rasi or Amsa owned by Mercury (a benefic) or occupied by that planet, the person born will be intelligent and open-hearted. The same will be the case if the lord of the 5th house is well posted and has attained a वैशेषिकांश (Vaisesikamsa).

रिष्फेशः पापयुतो वा दृष्टो वा पापखेटकेनैव ।
युतो वा दृष्टो वा यदि रिष्फगतो वा भवेत्पापः ।
भवति केन्द्रे वा पापयुक्तस्तत्रापि विलग्नपो
रिष्फपः पीडा प्राप्तुयात्सततं विनष्टुं न शक्यते ॥१७॥

Sloka 17 — (1) Malefics in the 6th, (2) the lord of the Lagna in conjunction with or aspected by the lord of the 6th possessed of strength, (3) the same lord posted in the 6th, (4) the lord of the 6th in a Kendra house and (5) in conjunction with or aspected by malefics will subject the native to constant and intense annoyance from enemies, which cannot be easily remedied.

लग्नेशबलसहितेऽन्यबलयुते
सौम्यखेटांशसहिते सुबलदृष्टे ।
सौम्येशबलयुते यदि सबले यदि बलयुतेन
पापांशबलसहितो दृष्टबलयुतः ॥१८॥

Sloka 18 — If the lord of the Lagna be stronger than the lord of the 6th house and be posted in the Rasi or Amsa of a benefic and also be aspected by a benefic and if the lord of the 6th endowed with strength occupy a Kendra or a Kona, the person born will be hale and healthy being endowed with a strong constitution and will enjoy all comforts and happiness.

शत्रुनाथे तु दुःस्थाने नीचमूढारिसंयुते ।
तस्माद्दुःस्थाने लग्नेशे शत्रुनाशो रवौ शुभे ॥१८॥

Sloka 18. If at a birth the lord of the 6th house be in a दुःस्थान (Dusthana), identical with its depression or inimical sign or be eclipsed by the Sun's rays and if the lord of the Lagna be stronger than him and if the Sun be in the 9th house, the destruction of the enemies of the native may be declared.

शत्रुनाशो रिपौ शुभे is another reading.

The translation will be "and if the 6th house be occupied by a benefic, the destruction of the enemies of the native. . ."

यद्भावेशयुतो वैरिनाथो यद्भावसंस्थितः ।
यद्भावस्थितो यद्भावेशस्ते भावाः शत्रवो मतः ॥१९॥

Sloka 19.—The following Bhavas, viz., (1) that owned by the planet associated with the lord of the 6th house (2) that occupied by the lord of the 6th and (3) that owned by the planet in the 6th—these Bhavas will prove inimical to the native concerned.

Some books read शुभाशो for शत्रुतां in the second line.

सप्तसंबन्धयुते सप्तमे तदीशे बलान्विते ।
पतिपुत्रवती साध्वी भार्या सर्वगुणैर्युता ॥२०॥

Sloka 20.—If the 7th house be connected (*vide* XV-30, *supra*) with a benefic (either by association or aspect, and its lord be endowed with strength, the wife of the person born will be virtuously disposed, and will live happily with her husband, being blessed with children and endowed with all good qualities.

केन्द्रादन्यत्र रन्ध्रेशे लग्नेशाद्बुधेऽसति ।
नाधिर्न चिन्तो न क्लेशो नृणामायुश्चिरं भवेत् ॥२१॥

Sloka 21 Persons in whose nativities the lord of the 6th house is posited in a house other than a Kendra and is also weaker than the lord of the Lagna should be declared to be long-lived and free from anxieties, obstacles and miseries.

चन्द्रे कुजे वा सूर्ये वा दुःस्थे नवमपे सति ।
पापसम्युतेऽपि पितुर्मरणमादिशेत् ॥२२॥

Sloka 22 If Mars or the Sun occupy the 9th house and the lord of the latter be in a दुःस्थान (Dusthana, or betwixt two malefics, the effect will be the demise of the father of the native soon after his birth.

Note: If the death does not take place immediately it may take place in the Dasa of the Sun or Mars.

दिवा सूर्ये निशा मन्दे लग्ने शुभनिरीक्षिते ।
धर्मेशे बलसंयुक्ते चिरं जीवति मन्त्रिणा ॥२३॥

Sloka 23 —If the Sun in the case of a day birth or Saturn in the case of a night birth be well placed and aspected by benefics, and if the lord of the 9th be also strong, the father of the native will live for a long time.

मन्दारवौ शीतरश्मौ च सूर्ये विबोधने तज्जननीपितृभ्याम् ।
त्यक्तो भवेत्तद्गुरुदृष्टिलग्ने तनूजोऽपि चिरायुः सुखी विराजु ॥२४॥

Sloka 24 —If the two luminaries (the Sun and the Moon) be in trine to Saturn and Mars, the child will be abandoned by both the parents. But if they be aspected by Jupiter, the child will be long lived and happy.

वार्धिराशिगतिः स्वामीकेन्द्रस्थो न शुभेक्षितः
सूर्ये दुःस्थानसेऽन्यपितरं मन्दजीवति ॥२५॥

Sloka 25 If Saturn owning the 9th house occupy a moveable sign and be unaspected by benefics, or if

the Sun be in a Dusthana, the child concerned lives under the care of a foster father

> वर्गे तदीशे वा तन्नवांशे दृष्टेऽपि वा चरे ।
> अन्यो रक्षो भवेद्भूमे व्ययेशे बलशालिनि ॥२६॥

Sloka 26.—If the 9th house or its lord being in a moveable sign is conjoined with or aspected by Saturn and if the lord of the 12th house be strong, the child born is sure to be adopted by another

> लग्नस्थे शुभखगे वा तन्नवांशे केन्द्रकोणे
> बलिनि निजगृहाद्ये कर्मणे लग्नपे वा ।
> महितसुखयशः लाभकर्मकर्मवृत्ति
> सुपतिसदृशभाग्य दीर्घजीवी नरः स्यात् ॥२७॥

Sloka 27.—If a benefic planet occupy the 10th house and the lord of the latter in full strength be in a Kendra or Kona position identical with its Swakshetra or exaltation sign, or if the lord of the Lagna be in the 10th the person concerned will be revered by all, widely renowned, and disposed to do always virtuous deeds. His affluence will be similar to that of a king and he will be long lived.

> कर्मेशो ज्ञवसुसो बलयुते सूर्ये कुजे वा महान्
> कार्ये लाभपति प्रसाधयति भूपाद्यनुकूलं नेतारा सुखी यदि ।
> लग्नाधारवती बिना बिनयुत दीप्तेषु चन्द्रान्वितां
> कर्मस्थेन्दुबिलग्नकेतुषु भवेत्कर्मकारी नरः ॥२८॥

Sloka 28.—If the Sun or Mars occupy the 10th house, the native concerned will be a great and mighty personage and liked by the people. If the lord of the 10th house should also be well placed, he will be able to accomplish great undertakings involving much valour and heroism. He will perform some beneficial acts commended by the good if the 10th house be

occupied by benefics But if Rahu, Saturn and Ketu be posited in the 10th house, the result will be that the person concerned will do sinful and wicked acts.

लाभेशे लाभभावस्थे लाभभावेऽपि वा ।
भावं तद्वस्तुवस्तूनां लाभभावेऽपि ॥२९॥

Sloka 29—Note the following two Bhavas (1) the Bhava owned by the planet associated with the lord of the 11th house and 2 the Bhava occupied by the lord of the 11th The gain) acquisition of things (or objects) connected by the Bhavas concerned may be predicted A similar guess may be made also through planets occupying the 11th house.

व्ययेशस्थो व्ययेशो वा व्ययेशो वा व्यय तिष्ठति ।
तथा भावस्थवस्तूनां नाशमादिशेत् ॥३०॥

Sloka 30—Note the following two Bhavas (1) the Bhava owned by the planet it any occupying the 12th house, (2) the Bhava occupied by the lord of the 12th The loss of things connected by these two Bhavas should be predicted.

॥ भावसिद्धिकाः ॥

भावेशस्थितभांशाधोलग्नेऽपि वा भावं तु वा लग्नो
जोषेशस्थितभांशकोऽनुपचयं वाऽस्तीति भावाधिपः ।
तौयोगेऽपि त्रिकोणेऽपि च लग्नोऽनुपचयस्थिति तदा
भूयान्भावकभांशलग्नयुतेभांशाच्च वन्द्वाद्यपि ॥३१॥

Sloka 31—One ought to predict the success or acquisition of a Bhava (1) when the lord of the Lagna during his transit arrives at a sign which happens to be a Trikona sign to the Rasi or Amsa occupied by the lord of the Bhava in question, or 2) when he comes to the Bhava itself, or 3 when the lord of the Bhava transits a sign which is triangular to the sign or Amsa occupied by the lord of the Lagna, or (4) when he

comes to the Lagna itself, or (5) when the two lords (*i.e.* of the Bhava and the Lagna) come in conjunction or aspect each other. The same event may likewise be predicted when the Karaka of the Bhava in question comes during transit in conjunction with the lord of the Rasi containing the Lagna or the Moon.

[illegible]

Sloka 32.—Find out the Rasi and Amsa occupied by the lord of the Bhava under consideration. When Jupiter in his transit comes in time to this Rasi or Amsa, the realisation of the (good) effect of the Bhava may be expected.

[illegible]

Sloka 33.—Whenever the lords of the Lagna and the 6th house come in conjunction (while in transit) the enemy of the native will come under his control if the lord of the 6th house is weaker than the lord of the Lagna. Otherwise, the contrary will be the result.

[illegible]

Sloka 34.—If there should be enmity between the lord of a Bhava and that of the Lagna due to natural or temporal causes, or their being posited in the 6th and 8th places with respect to each other, envy, rivalry or hostility will arise to the native with the person denoted by the Bhava during the transit of these planets. But if there should be friendship-natural or temporary, between the aforesaid two planets one ought to predict new friendship being formed when the planets also contain in their transit.

लग्नेशयद्भावयोस्तु योगो यदा तदा तत्फलसिद्धिकाः ।
भावेशयोर्बलमन्यथाऽनुसन्धाय चन्द्रादपि चिन्तनीयम् ॥७५॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां
सप्तदशभावफलाध्यायः सप्तदशकं नाम षोडशोऽध्यायः

Sloka 75.—Whenever the lord of the Lagna comes in conjunction (while in transit) with the lord of any particular Bhava under consideration, the success (or gain) of the Bhava may be expected if the lord of the Bhava be strong. Otherwise, the effect will be different. Similar scrutiny may also be made by reckoning from the Moon instead of from the Lagna.

Thus ends the 16th Adhyaya on "the general effects of the 12 Bhavas" in the work Phaladeepika composed by Mantreswara.

॥ सप्तदशोऽध्यायः ॥

॥ निर्याणप्रकरणम् ॥

तत्तद्भावाद्व्ययेशस्थिरांशे तत्त्रिकोणगे ।
व्ययेशस्थिरभांशे वा मन्दे तद्भावनाशनम् ॥१॥

ADHYAYA XVII.

Sloka 1.—With respect to any Bhava, when Saturn in his transit should arrive at the Rasi and Navamsa occupied by the lord of the 8th or the 12th house reckoned from that Bhava, the total destruction of that Bhava should be expected. The same will be the case if Saturn transits houses that are triangular to these two houses.

॥ निर्याणराशिः ॥

लग्नेशो गुलिको मन्दः लग्नेशाद्भावपोऽपि वा ।
यत्र तिष्ठति तद्राशित्रिकोणे रविजे मृतिः ॥२॥

Sloka 2.—Ascertain the Rasi and Navamsa occupied by (1) the lord of the 8th house (2) Gulika (3) Saturn or (4) the lord of the 22nd decanate (counted from that of the Lagna). When Saturn transits that Rasi or Navamsa or its triangular position, death may happen

उदयदृग्नवमांशस्य तथा दृग्नाधिपस्य च ।
दृग्द्रेष्काणपस्यापि मांदाकोणे गुरौ मृतिः ॥३॥

Sloka 3.—Find the lord of the decanate that is rising. Find also the lord of the 8th house as also that of the 22nd decanate. When Jupiter transits the Rasi or Amsa occupied by any of these 3 planets, or its triangular position death may take place

लग्नद्वादशराशौ वा दृग्नेशस्यत्रयांशके ।
लग्नदृग्नवमांशेऽर्के तद्त्रिकोणेऽपि वा मृतिः ॥४॥

Sloka 4.—When the Sun transits (1) the Rasi that represents his own Dwadasamsa (2) the Navamsa Rasi occupied by the lord of the 8th house, or (3) the Navamsa Rasi occupied by the lord of the Lagna or their Trikona positions, death may be expected

वर्षाद्वा is another reading in the 3rd line. According to this Jupiter takes the place of the Sun.

दृग्नप्रभोर्वा भानोर्वा मांदाकोणे गते विधौ ।
मृतिं वदेत्सर्वैस्तद्भावलग्नाच्च चिन्तयेत् ॥५॥

Sloka 5.—When the Moon transits the Rasi or Navamsa occupied by the lord of the 8th house or the Sun or their triangular house death may take place. All these (the above stated) should be considered with reference to the Lagna or the Moon

कोणेशहीनसमकण्टकमांदाकोणं
प्राप्तेऽथवा शनिविहीनहिमांशुमांशम् ।
याते गुरौ जनरणस्य दाहहीन
मृत्युर्भुमांदकगुरौ सहजप्रकाशः ॥६॥

Sloka 6.—Subtract the figures of Yamakantaka from those of the lord of the rising sign. Subtract the figures of the Moon from those of Saturn. Find out the Rasi and its Navamsa indicated by each of these differences. When Jupiter transits the Rasi or Navamsa indicated in either of these results or their Trikona position, the native's death will take place. Subtract the figures for Mars from those of Rahu. When Jupiter comes to occupy the Navamsa or the Rasi thus indicated by the difference, the death of a brother may happen.

[illegible]

Sloka 7.—Subtract the figures for Yamakantaka from those of the Sun. When Jupiter transits the Rasi or its Navamsa thus found or its triangular position, the death of the father may happen. Subtract the figures for Mandi from those of Yamakantaka. When Saturn transits the Rasi or Navamsa thus found or its triangular position, the same event may happen. Subtract the figures of the Moon from those of the Sun during Jupiter's transit through the Rasi or Navamsa thus indicated or its triangular position, the death of the mother may come to pass. The same event may also happen when Saturn passes through the Rasi or Navamsa indicated by subtracting the figures of Mandi from those of the Moon, or its triangular position. (जा. पृ. XII-90)

[illegible]

Sloka 8.—Subtract the figures of Yamakantaka from

those of the planet ruling the 8th star reckoned from the natal one When Jupiter transits the house indicated by the result or its Trikona position, the son s death may be expected

॥ लग्नरविमन्दैक्य ॥

लग्नार्कमन्दिस्फुटयोगराशेस्त्रीशस्तु गत्वा खलु यावगन्तुम् ।
तद्राशिसंस्थे गुरुसत्तमांशे तद्योगगे वा मृतिमाप्नुयात् ॥९॥

Śloka 9 —Find the house occupied by the lord of the sign indicated by the aggregate of the figures for the Lagna, the Sun and Mandi When Jupiter arrives in his progress through the orbit of the Rasi found as above or in a triangular sign thereof, the native meets with his death

मन्दिस्फुटे मन्दसुत विशोध्य राशेर्नवांशो रविजे मृतिः स्यात् ।
धूमादिपञ्चग्रहयोगराशित्रिकोणयाते ऽर्कसुते च मृत्युः ॥१०॥

Śloka 10 —Subtract the figures for Saturn from those of Mandi and find out the Rasi and its Navamsa indicated by the difference When Saturn arrives at this Navamsa or the Rasi thus found or their triangular position, death will take place The same event may also happen when Saturn arrives at the particular Drekkana of the particular Rasi indicated by the aggregate of the figures of the five Upagrahas reckoned from Dhuma

विलग्नमन्दस्फुटयोगराशेर्विचारणार्थं मदनस्य तस्य ।
विचारचन्द्रो मृतिमेत्युपोषो वर्षं विलग्नार्कसुतेन्दुयोगः ॥११॥

Śloka 11 —Find out the Rasi and its Navamsa indicated by the sum total of the figures for the Lagna and Mandi The Rasi and its Navamsa, say the Astrologers, will give the clue to the particular month and the por

tion thereof in a year in which a person's death may be expected to happen, (*i. e.*, when the Sun arrives at this particular Rasi and the particular Navamsa thereof, the person will die. The Moon at the time of the decease will occupy the Rasi indicated by the total of the figures for Mandi and the Moon, and the rising sign will be that denoted by the total of the figures for the Lagna Mandi and the Moon.

मान्दिस्फुटोदितनवांशगते ऽमरेज्ये
तद्द्वादशांशसहिते दिननाथभूमौ ।
त्रैराशिकोणभवने दिनपे च मृत्यु-
र्लग्नेन्दुमान्दिसुतभेशगतोदये स्यात् । १२॥

Sloka 12. Ascertain the Navamsa, the Dwadasamsa and the Drekkana indicated by the figures for Mandi. When Jupiter arrives at the Navamsa, Saturn at the Dwadasamsa and the Sun at a triangular sign from the Drekkana in question, and when the Lagna is the Rasi occupied by the lord of the sign denoted by the aggregate of the figures for the Lagna, the Moon and Mandi, death will take place.

मान्दियुतभांशगतो यदि स्यात् is another reading in the 4th पाद् (Dada). The translation will be "or when the Sun transits the Rasi and Amsa denoted by the aggregate of the figures ..."

गुलिकं रविसूनुं च गुणित्वा नवसंख्यया ।
द्वयोरैक्यराश्यंशगृहगे रविजे मृतिः ॥१३॥

Sloka 13. Multiply by 9 the figures for Mandi and Saturn. Add the two products and find out the particular Rasi and its Navamsa which the total indicates. When Saturn passes through this, death will happen.

स्फुटे विलग्ननाथस्य विलोम्य पञ्चकण्टकम् ।
शत्रुक्षेत्रनवमांशस्थे जीवे मृत्युर्न संशयः ॥१४॥

Sloka 14.—Subtract the figures of Yamakantaka from those of the lord of the rising sign and find out the Rasi and its Navamsa indicated by the difference. When Jupiter comes to occupy this Navamsa in the Rasi thus found, death will take place without doubt.

> षष्ठाष्टसानरकेशकुजैक्यभवर्गं गते ।
> तत्त्रिकोणोपगो वाऽपि मन्दे मृत्युभयं नृणाम् ॥१५॥

Sloka 15.—Find out the sign of the zodiac indicated by the sum-total of the figures for the lords of the 6th, the 12th and the 8th Bhavas. When Saturn is in this house or in a triangular sign from it, death has to be apprehended.

> यद्राशेः राजपतिराशिगते सुरेज्ये
> तस्य त्रिकोणमपि गच्छति वा विनाशम् ।
> एतद्त्रिभागपतिमन्दिरलेऽथ मन्दे
> जाते त्रिकोणमथवाऽस्य भवन्ति मृत्युम् ॥१६॥

Sloka 16.—Find the Rasi etc., occupied by the lord of the decanate that is rising. When Jupiter transits this position or its Trikona, the native meets with death. When Saturn transits the house owned by the lord of the decanate of the 8th house, or its Trikona, the same event may be predicted.

> विलग्नजन्मभसराशिनाथयोः कर्त्रिभागेशयोस्तयोरपि ।
> तत्राद्यमाण्डोरपि दुर्बलाधिकत्रिकोणगे मृत्युभुते मृतिर्भवेत् ॥१७॥

Sloka 17.—Find the weakest of the three sets of planets, *viz.*, (1) the lord of (1) the 8th house and (2) the 22nd decanate, both counted from the Lagna and the Moon, and (3) the Moon and Mandi. When Saturn transits a Trikona position to the Navamsa of any of the above planets, death may happen.

लग्नाधिपस्थितनवांशकराशितुल्यं लग्नाधिपस्य गृहमारभ्य ततो मेषे।
तस्मिन्वदेन्मरणयोगमनेकशास्त्रसंपन्नकिंजतिभिः परिकीर्तितं तत्॥

Sloka 18.—Find the Rasi representing the Navamsa occupied by the lord of the Lagna. See how far it is removed from Mesha. When Saturn transits a Rasi so far removed from the Rasi occupied by the lord of the 8th house, death may happen, say those conversant with the various schools of astrology.

शशाङ्कलग्नेन्दुकदग्नजपूर्वेः क्षरत्रिभागेशगृहं गतेऽपि वा।
त्रिकोणगे वा मरणं शरीरिणां शशिन्यथ स्याच्छुभदृग्भिरुत्कटे ॥१९॥

Sloka 19.—Death may also happen when the Moon in her transit passes through the house occupied by the lord of the 22nd decanate counted from that of the Moon at the time of birth, or its Trikona position or through the Lagna Rasi, the 8th house or the 12th house.

निधनेश्वरभतराशौ भानुविधौ तु भानुभतराशौ।
निधनाधिपसंभुक्ते नक्षत्रे निधनेश्वरजम् ॥२०॥

Sloka 20.—When the Sun passes through the Rasi occupied by the lord of the 8th house and the Moon, through the Rasi occupied by the Sun or through the asterism occupied by the lord of the 8th house, demise will happen.

यो राशिर्गुलिकोपेतः तत्त्रिकोणगते शनौ।
मरणं निशिजातानां दिविजातानां सप्तमके ॥२१॥

Sloka 21.—When Saturn transits (1) the Rasi that is triangular to the one occupied by Gulika in the case of those born in the night or (2) the 7th Rasi therefrom in the case of those born in the day, death may happen.

गुरुस्तुङ्गकुटुम्बस्य राशिं यातो गुरुर्यदा ।
तदा तु निधनं विद्यात्तत्त्रिकोणगतोऽथवा ॥२३॥

Sloka 23.—When Jupiter in his transit passes through the Rasi indicated by the sum of the figures for Jupiter and Rahu or through its trines, death may be apprehended

सप्तमस्य विद्यातोपरिस्थितमृक्षं शनी ।
तद्राशिनवमांशस्थं गते वा मरणं भवेत् ॥२४॥

Sloka 24.—When Saturn goes to the house occupied by the lord of the designate of the 8th house from the Lagna, death may happen The same event may be expected when Saturn passes through the Rasi owning the Navamsa occupied by the lord of the 8th house.

जन्मभाते शनौ चन्द्र जन्मादमतेऽपि ।
रन्ध्रेशभाकयोर्वा त्रिकोणगते शनौ मृतिः ॥२५॥

Sloka 24 When Saturn in his transit passes through the Rasi and Amsa occupied by him at birth or its trines, death may be expected The same event may be apprehended when Saturn transits the Rasi and Amsa occupied by the lord of the sign occupied by the Moon at birth or of the 8th house or its trines.

निशीन्दुराशौ वेशस्य मान्दिर्वेऽह्ने शनौ मृतिः ।
दिवाकरे वेशसद्मत्रिकोणे वा शनौ मृतिः ॥२६॥

Sloka 25.—If the birth be at night death will happen when Saturn transits through the Rasi and Amsa occupied by the Moon or Mandi, if the birth be at day, death may be expected when Saturn transits the Rasi and Amsa occupied by the sign or which is the 7th, the 5th or the 9th from that occupied by the Sun

रन्ध्रेशभाकयोर्यातो मे मान्दिभाकयोर्मे मतः ।
शनिश्चन्द्रस्य मृत्यादिति सङ्ग्रहमाचितम् ॥२७॥

Sloka 26. Ascertain how far Mandi is removed from the lord of the 8th house. When Saturn in his transit arrives at a Rasi so far removed from Mandi death may happen, so say the eminent astrologers.

जन्मकालीनभृगुभात्कालभाद्युध्यते रवौ ।
मरणं निखिलं ब्रूयादिति सङ्क्रमयोजितम् ॥२७॥

Sloka 27. When the Sun transits the 6th, the 7th or 12th place reckoned from Venus at birth, death is sure to happen so say the eminent astrologers.

निधनव्ययमन्दिकपद्वयगो दन्ध्रविभागेश्वरो
मान्दिपञ्चमवनेषु तेषापि दृष्टेष्वार्कीज्यसूर्येन्दवः ।
सर्वं चारवशाद्यथाहि हि यदा मृत्युस्तदा ज्ञायतां
तेषामंशपशाद्रुदस्तु निधनं तत्त्रिकोणेऽपि वा ॥२८॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां त्रियोजिकायां
नाम सप्तदशोऽध्यायः ॥

Sloka 28. Find out where the following planets are posited at a birth (1) the lord of the 8th (2) the lord of the 12th (3) the lord of the 6th, (4) the lord of the 8th house decanate, *i.e.*, the 22nd decanate and (5) Mandi. When Saturn Jupiter the Sun and the Moon in their transit pass through these houses, death may take place. The same may also happen when these transit the Navamsas of the five Grahas stated above or their Trikona positions.

Thus ends the 17th Adhyaya on "Exit from the World" in the work Phaladeepika composed by Mantreswara.

॥ अष्टादशोऽध्यायः ॥

। शिल्पयोगफलम् ॥

शिल्पी भुजंगवनुपेशलशीलो वन्यालयस्तरुणं
मौर्वीवारणं सुकेन शिल्पं शीर्णाशीलयान्वितम् ।
कूरं वाणसिवाम्बकाचलिनं सुकेन रत्नाकरे
संपन्नस्य रविजेन धातुकृतां आण्डकारेषु वा ॥१॥

ADHYAYA XVIII.

Sloka 1. If, at the birth of any person, the Sun be in conjunction with the Moon, he will be skilled in machinery and stone work. If the Sun be in conjunction with Mars, the person born will be intent on doing sinful deeds. If he be associated with Mercury, the person will be clever, intelligent, famous and happy. If the Sun be in conjunction with Jupiter, the person born in the Yoga will be cruel and interested in helping others. If the Sun and Venus be together at a birth, the person concerned will earn money as an actor or by the use of weapons. If the Sun be associated with Saturn, the person born will be clever in working in metals or in various sorts of pottery.

कुजसंयोगवशेन वनचलिते मातु वचनः दासी
वाचः शशिनयोगवशेनिपुणं मौर्वीवशोपान्वितम् ।
शिल्पार्थं कुजसूर्यवियोगाति शिल्पज्ञ लाक्षिरा
वन्यानां वनिल शिल्पादिकुशलं सार्वे कुजसूर्यकुजम् ॥२॥

Sloka 2.—If the Moon be in conjunction with Mars, the person born will be a dealer in hammers, ploughs or other rough instruments, women, spirituous drinks and earthen jars; he will be disobedient to his mother. If the Moon be associated with Mercury, the man born in the Yoga will speak sweetly and modestly, be clever in interpretation, and endowed with good

luck and fame. When the Moon is in conjunction with Jupiter [illegible] person born will be overpowering his enemies, [illegible] fickleminded, he will be a chief of his [illegible] and wealthy. When Venus is associated with the Moon [illegible] person born will be an adept in weaving [illegible] of clothes. If the Moon be in conjunction with Saturn, the person born will be the son of a widow remarried.

[illegible]

Sloka 4. If Mars and Mercury be together the person born in the Year will be [illegible] in herbs, plants, barks, oils and drugs. He will be clever in boxing. When Mars is in conjunction with Jupiter, the person born will be a leader of a city or a king or a wealthy Brahmin. The effect of Venus and Mars being together at a birth will be that the person born will be a shepherd, a wrestler, [illegible] addicted to other people's wives or a gambler. If Mars be in conjunction with Saturn at the birth of a person, he will be miserable, untruthful and despised by all.

[illegible]

Sloka 5. — When Mercury and Jupiter are in conjunction the person born will be an actor, fond of music and versed in the art of dancing. If Venus be in conjunction with Mercury, the person born will be eloquent, possess lands, and will become a head of an

assembly If Saturn be associated with Mercury, the person born will be clever in cheating others and addicted to licentious pleasures. The man at whose birth Jupiter and Venus occupy one house will have good learning, possess wealth and wife, and have many good qualities If Jupiter and Saturn be together at a birth, the person affected by the Yoga will be a barber, a potter or a cook.

लक्ष्मीः ॥ [illegible] reading for लक्ष्मीः । [illegible] line.

असितसितसमागमेऽल्पचक्षुर्युवतिसमाश्रयलब्धवित्त ।
भवति च लिखिपुस्तकचित्रवेत्ता कथितफलैः परतो विकल्पनीयाः ॥

Sloka 5 — If Venus and Saturn be together at a birth the person affected by the Yoga will be short-sighted, will get his wealth augmented through a young woman, (His marriage will be a keynote to financial success). He will be skilled in writing and painting. If more than two planets occupy a house, prediction should be made by combining the effects described for the several possible pairs of planets constituting the Yoga

॥ चन्द्रदशिफलम् ॥

भूपो विद्वान् भूपतिर्भूपतुल्यश्चन्द्रे मेषे मोघको मिर्चनश्च ।
निस्वः स्तेनो लोकमान्यो महीपः स्वाज्ञ प्रेष्यश्चापि दृष्टे कुजाद्यैः ॥

Sloka 6 If the Moon in Mesha be aspected by Mars, the person born will be a king If by Mercury, he will be learned If by Jupiter, he will be a king, if by Venus he will be equal to a king if by Saturn, he will be a thief and if by the Sun, he will be poor The Moon in (Taurus) Vrishabha aspected by Mars and other planets in order will make the person born (1 poor, 2 thievish 3) respected by other men, (4) a king, 5) wealthy and 6) a servant respectively

[illegible]

Śloka 7 If the Moon occupy Mithuna and be aspected by Mars and other planets, the person concerned will be (1) transacting business in iron instruments 2 a king (3 learned 4 fearless, 5) a weaver and 6) poor respectively The Moon in Kataka if aspected by Mars and other planets will make the person born (1) a warrior (2) learned, (3) a wise man, (4 a king 5) a dealer in iron, copper, etc and 6 a sufferer from eye-disease

[illegible]

Śloka 8 If the Moon occupies Simha and is aspected by Mars and other planets the person born will be (1 a king 2 an astologer 3 wealthy, 4) a king, 5 a barber and 6 a king respectively If at a birth the Moon be in Kanya and be aspected by Mars and other planets, the person born will be (1 clever, 2) a king (3 head of an army (4 skilful in all matters (5) a king, and (6 a king respectively

[illegible]

Śloka 9 The effect of the Moon in Tula being aspected by Mars and other planets will in their order make the person born 1 a [illegible] 2 a king 3 a man working in gold (gold smith) 4 a leader 5 a state bearer and 6 wicked respectively If the Moon be in Vrischika and is aspected by Mars and other planets taken in order the person born will be 1 a king (2 a father of twins 3 a king (4 a washerman 5 one defective of some limb, and 6 moneyless respectively

शत्रुजीवी and शस्त्रजीवी are two of my reading for शस्त्रजीवी in the fourth quarter of the Śloka

धूर्तो बुधेक्षे स्वजनं जनेशं मरीचिभाश्रिश्च शठः सहस्रम् ।
भूपो नरेशं क्षितिपो विशिष्टनी दरिद्रो भृगुरे हिमांशौ ॥१०॥

Śloka I.—If at the time of birth the Moon occupies Dhanus and be aspected by Mars, the person concerned will be a cheat, if aspected by Mercury, he will protect his kinsmen, if aspected by Jupiter, he will be a ruler of the earth, if by Venus, he will be a support to many people, if by Saturn, he will be a rogue; and if by the Sun, he will be an arrogant fellow. If at the time of birth the Moon occupies Makara and is aspected by Mars and other planets in their order, the person born will be 1 a king, 2 a king, 3 a king, 4 a learned or wise man, 5 wealthy and 6 poor respectively

कुंभे ऽन्यदारविरतः क्षितिपो नरेन्द्रो
वेश्यापतिर्नृपवरो द्विजनो नृपाल्य ।
अन्येऽपकल्पकुमतिर्नृपतिश्च विद्वान्
दोषैकदृग्विरतकश्च कुजादिदृष्टे ॥११॥

Śloka II.—If at the time of birth the Moon occupies Kumbha and is aspected by Mars and other planets taken in order, the person concerned will be (1) addicted to other people's wives, (2) a king, (3) lord of men, (4) one fond of women not his own, (5) best of kings and (6) respected by men respectively. If the Moon occupies Meena and is aspected by Mars and other planets taken in order, the person born will be (1) a sinner, (2) witty, (3) a king, (4) a learned man, (5) one intent on doing what is sinful and (6) a sinner respectively

॥ अथो चन्द्रस्य दृष्टिफलम् ॥

आरक्षको यदि भवेत्कुजनाम युक्ते
दृष्टोऽर्कजेन्दुकुजदृष्टिसमित्रवर्गसंस्थे
दृष्टो ज्ञवारविरतः सुकवि स्त्रियोऽन्य
चान्द्रान्यकुजवरोऽन्यकलत्रगश्च ॥२१॥

Sloka 19–If at a person's birth the Moon occupies a Navamsa of Mars and be aspected by the Sun, the person will be a watchman of a city. If the Moon in the above position be aspected by Mars he will be fond of killing; if by Mercury he will be skilled in close fighting; if by Jupiter he will [illegible]; if by Venus, he will be rich and if by [illegible] he will promote quarrels. If at the time of birth the Moon [illegible] in a Navamsa of Venus and be aspected by the Sun, the person concerned will be a fool; if by Mars he will be addicted to other people's wives; if by Mercury he will be a good poet; if by Jupiter he will be the author of good literary works, if by Venus he will be intent on having all comforts, and if by Saturn he will unite with other people's wives.

बौधे हि रक्षकवरोऽकदृष्टिमित्र
गेयप्रियप्रणिपुणः कविरिन्दुसिद्धः ।
स्त्रीसेवनप्रवणनृत्यकलाप्रियस्तु
मन्दे शिल्पकृत्यनिरतश्च निरीक्षमाणे ॥२२॥

Sloka 20–If at the time of birth the Moon occupies a Navamsa of Mercury and be aspected by the Sun, the person concerned will be an accountant; if by Mars, he will be a thief; if by Mercury he will be the chief of poets; if by Jupiter he will be a minister; if by Venus, he will be skilled in music; and if by Saturn, he will be skilled in mechanical arts. If at the time of birth, the Moon occupies his own Navamsa and be aspected by

the Sun, the person concerned will be lean in person if by Mars, he will be avaricious, if by Mercury he will be practising penance, if by Jupiter, he will become an important personage if by Venus, he will be a servant under a woman, and if by Saturn, he will be devoted to his duties.

सक्रोधो नरपतिसंमतो मितीशः सिंहांशे बुधरविसूनोऽरिविक्रमाढ्यः ।
जीवांशे प्रचितधनो रवोपदेशः शास्त्रज्ञः सचिवपिशाचवृद्धशीलः ॥१४॥

Sloka 14—If at the time of birth, the Moon be in a Navamsa of Simha and be aspected by the Sun, the person concerned will be of an angry temper, if by Mars, he will be a friend of the king, if by Mercury, he will become the lord of a hidden treasure, if by Jupiter, he will become a great lord, if by Venus, he will be childless, and if by Saturn, he will do cruel acts. If at the time of birth the Moon be in a Navamsa of Jupiter and be aspected by the Sun, he will be a man of reputed valour if by Mars, he will be versed in fighting if by Mercury, he will be witty, if by Jupiter he will be a minister if by Venus, he will be without lust; and if by Saturn, he will be virtuously disposed

व्यापन्नो दुःखितः सत्यपि धने मानासक्तः कर्मणि धर्मेऽनुरक्तः ।
दुष्टस्त्रीषः कोपकभार्किभागे चन्द्रे भागी तद्रहिन्द्वाधिहृदे ॥१५॥

Sloka 15—If at the time of birth the Moon should occupy a Navamsa of Saturn and be aspected by the Sun, the person concerned will have a very limited number of children if by Mars, he will lead a miserable life even though wealthy if by Mercury, he will be haughty, if by Jupiter, he will be devoted to his duty, if by Venus, he will be fond of wicked women and if by Saturn, he will be irascible In the same

manner should be predicted the effects resulting from the Sun in the several Navamsas being aspected by the Moon and other planets

सूर्यादिनोऽमावाफलं यदिह उक्तं नवमांशक फलं तदेव ।
राशीशेषे चन्द्रकथितफलोक्तस्वामावाफलं हि वाच्यम् ॥१६॥

Note 17 What has been declared here (in Slokas 12 15) as अमावाफल Amaphala) due to the Moon being posited in the Amsas of the Sun and other planets should be understood to be the effects derived from the Navamsa division The effects that have been declared as resulting from the Moon in the several signs being aspected by the various planets should be stated as applying in the case of the Dwadasamsas also

वर्गोत्तमनवमांशे सूर्ये चन्द्रे तत्फलाप्यमुत्तमाऽमुत्तमफलेव ।
दौर्बल्ये तेऽशकवर्गे विपर्ययः स्यात् बुधे राशीशबल फलमंशफलं सूर्यादिष

Sloka 17 —The good effects described above will be full, middling and little according as the Moon occupies a Vargottama, his own Navamsa or the Navamsa of another planet In the case of bad effects, it will be the reverse Again, if the lord of the Navamsa occupied by the Moon be strong the effects described for the Moon in the several signs and aspected by the several planets will be nullified, and only those effects due to the Moon's occupying the particular Navamsa subject to the particular planetary aspect will come to pass

Thus ends the 18th Adhyaya on "Conjunctions of two planets" in the work Phaladeepika composed by Mantreswara.

॥ एकोनविंशोऽध्यायः ॥

[illegible]

ADHYAYA XIX.

Sloka 1.—The nine planets who were worshipped in many ways with devotion for a long time by sage Parasara, having been pleased bestowed upon him the knowledge of astrology foretelling their effects (on births in this world). Being convinced after many tests that they are unfailing, I have set out only the essence from the astrological scripture containing his famous sayings and set forth the famous Maha Dasa.

[illegible]

Sloka 2.—Count the stars from Krittika in groups of nine. The planets presiding over the Dasas belonging to the nine stars composing each group are respectively the Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus, and their respective years are 6, 10, 7, 18, 16, 19, 17, 7 and 20.

[illegible]

Sloka 3.—At the time of birth, find out the number of Ghatikas, etc., still to be traversed (by the Moon) in the star he is in. Multiply this by the number of years allotted to the ruler of the star and divide the product

by 60. The quotient will be the period in years still to elapse. Any remainder remaining may be converted into months by multiplying by 12 and dividing by 60 and the remainder again into days by multiplying by 30 and dividing by 60 and so on

रविस्फुटं तज्जनने यदाप्तिं दशाविपर्यस्तिपर्यंकः ।
भानुस्तथा सन्ति दशाण्वकानां भागक्रमाद्दिवसा प्रकल्प्या ॥४॥

Sloka 4.—Note the exact position of the Sun in the zodiac at the time of birth. When the Sun in his next round arrives at the same position, it is considered as one solar year, which is also the year taken for the Ududasa system. By sub-dividing the same days are also calculated.

॥ दशाफलम् ॥

भानुः करोति कलहं क्षितिपाल्कोप
माकस्मिकं स्वजनरोगपरिभ्रमं च ।
अन्योन्यवैरमतिदुःखचित्तकोपं
गुप्तधनाप्तमनुतदारकशानुपीडाम् ॥५॥

Sloka 5.—If at a birth the Sun be badly placed, he will during his Dasa promote quarrel, sudden displeasure of the sovereign, sickness among relatives, wandering, with others, intolerable mental anguish, and danger from fire to concealed wealth, grain sons and wife.

कौर्याध्वभूपे कलहैर्धनाप्तिं वनाद्रिसंचारमतिप्रसिद्धिम् ।
करोति सूर्यो विजयं दिनेशस्तैक्ष्यं सदोद्योगरतिं सुखं च ॥६॥

Sloka 6.—If at a birth the Sun be posited in a good house, he will during his Dasa bring on acquisition of wealth through cruel deeds, journeys, kings and quarrels, roaming through forests and mountains, wide

fame, success in business, severity, attachment (devotion) for ever to one's duty and happiness.

मनःप्रसन्नं प्रकरोति चन्द्रः सर्वार्थसिद्धिं सुखभोजनं च ।
स्त्रीपुत्रभूषाम्बरलब्धिं गोक्षेत्रलाभं द्विजपूजनं च ॥७॥

Sloka 7 During the Moon's Dasa, there will be tranquillity of the mind, success in all business, good food, acquisition of wife, children, ornaments, clothes, gems, cows and lands. The person will honour Brahmins.

बलेन सर्वं शशिनस्तु वाच्यं पूर्वे दशाहे फलमल्पमध्यम् ।
मध्ये दशाहे परिपूर्णवीर्यं तृतीयभागेऽल्पफलं क्रमेण ॥८॥

Sloka 8—Everything ought to be declared after examination of the Moon's strength. In the first period of ten days of the lunar month, the Moon is of moderate strength. During the middle period of ten days, his strength is full, and he is therefore very auspicious. During the third period of ten days, his strength is on the wane and the effect also will be gradually declining.

भौमस्य लब्धाकलानि सुतभूभृद्भाहवैर्धनं
भेषजाद्भुतकर्मभिश्च विविधैः कैर्वैधनक्षयागमः ।
विकारसूक्ष्मरक्ताधिकश्च सततं कीचकजनासंगमं
विद्वेषः सुतदारबन्धुगुरुभिः कष्टोऽन्यभाग्ये रतः ॥९॥

Sloka 9—During the Dasa of Mars, the person concerned gets wealth through fire, the king, fighting and the like. There will be influx of money by administering medicines, falsehood, cheating and various, cruel actions. He will be always bothered (afflicted) by various complaints, impurity of blood and fever, he will have intrigues with low females, he will quarrel with his wife, children, relations and elders, and thereby suffer misery; and he will take delight in (enjoying) other's fortune.

सौख्यं करोति सुहृदाममासौख्यं
विद्वत्प्रशंसितयशश्च गुरुप्रसादम् ।
प्रागल्भ्यमुक्तिचिरवैऽपि परोपकारं
जायात्मजादिसुहृदां कुशलं महत्त्वम् ॥१०॥

Sloka 10 —When Mercury's Dasa is operating, there will be meeting of friends, personal comforts, fame through the applause of the learned, favour from elders, cleverness in (one's) speech, doing good to others, happiness to one's wife, children, friends, etc., an exalted position.

धर्मक्रियापरिणतेरनुकूलिभिश्चैः संतानसिद्धिरथनीपतिपूजनं च ।
ऋक्ष्यश्वभूषणजनप्रजयाश्वयानप्राप्तिः वधूसुतसुहृत्तेनिवृत्तिसिद्धिम् ॥

Sloka 11 —During Jupiter's Dasa, the person concerned will perform some virtuous deed, acquire children, will be honoured by the sovereign and will receive praises from great men, there will be acquisition of elephants, horses and vehicles, meeting of wife, children and friends, and accomplishment (fulfilment) of one's desires.

वीर्यानुकूलोपकरणानि सुखाङ्गनाभिः
गोरत्नभूषणानि चित्रमदागमोदम् ।
ग्रामक्रियां सलिलयानमुपैति शुक्रो
कल्याणकर्म बहुमानमिलाधिनाथात् ॥१२॥

Sloka 12 During the Dasa of Venus, the person concerned will obtain materials and facilities for his sport and happiness, good vehicles, cows, gems, ornaments, treasure, enjoyment in the company of young damsels, intellectual pursuits, voyage, auspicious deeds and acceptance of presents from the sovereign.

[illegible]

Sloka 13. During the Dasa of Saturn, the person concerned may expect his wife and children to be troubled by gout, rheumatism or similar windy diseases, loss in agriculture, evil talk, intercourse with wicked women, desertion of servants, absence from his residence and destruction or loss all on a sudden of his relations, lands, happiness and wealth.

[illegible]

Sloka 14. During Rahu's Dasa, the person may expect trouble from the sovereign, thieves, poison, fire and weapons, sickness to children, sullied mind, loss of relations, insult from base people, scandal due to a breach of decorum, ejection or dismissal from an office, wounding of the leg (or kicks) and failure of the business undertaken.

[illegible]

Sloka 15.—If Rahu be associated with a benefic and occupy good houses (i.e. houses other than the 6th, the 8th or the 12th) his Dasa period will be beneficial and fully auspicious, and will lift (raise) the native to affluence on a par with the king. The native will have all his desires fulfilled and will stay at home enjoying happiness. There will be steady accumulation of wealth and he will become widely renowned.

[illegible]

Sloka 16.—Astrologers say that Rahu in Kanya, Meena or Vrischika, gives to the person concerned, during his Dasa honor and happiness, lordship of lands, carriages and servants. All these, however, are liable to be lost at the conclusion of the Dasa.

[illegible]

Sloka 17.—During Ketu's Dasa, the person concerned will have troubles from enemies, thieves, the sovereign, wounds from weapons, wounds, disease due to excessive heat, false calumny, a stigma to his family, danger from fire and absence from his own country.

[illegible]

Sloka 18.—When the Dasa of the Sun is in progress, the general effects to be noted will be, money making by cruel acts, through kings and fighting, trouble from fire and beasts, inflammation of the eyes, illness affecting the stomach and teeth, severe trouble to wife and children, separation from revered seniors and parents, destruction of servants and loss of property.

[illegible]

Sloka 19.—During the Moon's Dasa, the person concerned will get money through sacred prayers, Gods,

Brahmins and royal favour. He will secure to himself women, wealth and lands. He will further have a profusion of flowers, clothes, ornaments, perfumes and various valuable juicy objects of enjoyment. There will be misunderstandings with the wicked and loss of money and he will suffer from wind disease.

[illegible]

Sloka 20. During the ripening of Mars' Mahadasa, there may be attempts of money making through lands, irrigation and the sovereign. He will also acquire more cattle and lands. There will be quarrels with his brothers and sons. He will resort continuously to the society of wicked men and women, and suffer diseases arising from bile, blood, as well as through fire. He will also have loss of wealth.

[illegible]

Sloka 21. At the time when Rahu's Dasa is in progress, the person concerned will become wicked in (his) disposition, or will suffer from a terrible disease; which cannot be diagnosed he will lose his wife and children. There will be danger from poison and trouble from enemies and he will suffer from diseases relating to the eyes and the head. There will also arise misunderstandings with friends and cultivators, and displeasure from the sovereign.

[illegible]

सुतधनसुहृत्प्राप्तिः साधुवादाभिपूजा
भवति गुरुवियोगः कर्णरोगः कफार्तिः ॥२२॥

Sloka 22.—During the Dasa of Jupiter, the person concerned will get new cloths and such other objects will have attendants, retinue and similar grandeur, and will command intense respect and dignity. There will be acquisition of children, wealth and friends. He will further receive adoration for sanity of his speech which has won general approbation. He will suffer separation from his elders, have ear disease and phlegmatic troubles.

रवितनयदशायां राष्ट्रपीडाप्रसारः
प्रतिजनितविभूतिः प्रेष्यवृद्धाङ्गनाभिः
पशुमहिषवृषाप्तिः पुत्रदारप्रपीडा
पवनकफगुदार्तैः पादहस्ताङ्गतापः ॥२३॥

Sloka 23.—At the time when Saturn's Dasa is in progress, the native will acquire wealth on account of some trouble in the country and fighting, he will get servants and old women, will have aquisition of cows buffaloes and bulls, and trouble to children and wife. He will suffer from windy and phlegmatic diseases, and piles, and a burning sensation in the legs, hands and other limbs.

शशितनयदशायां शब्दवाचार्यसिद्धि
र्द्विजजनितधनाप्तिः क्षेत्रगोवाजिलाभः ।
मनुदरसुरपूजा वित्तसंघातसिद्धिः
भवति मनुजुष्णसंघ्मरोगपीडा ॥२४॥

Sloka 24.—During the Dasa of Mercury, the person concerned will get always the benefit of spiritual

preceptors. He will get money through Brahmans, and will acquire new lands, cows and horses. He will worship great men and Gods and acquire immense wealth. Diseases resulting from wind, heat, and phlegm will also torment him.

शिखिजनितदशायां शोकमोहोऽङ्गनाभिः
प्रभुजनपरिपीडा वित्तनाशोऽपराधः ।
भ्रमवति तनुभाजां मोचनं स्वीयदेशा-
द्दशनकरणरोगः श्लेष्मसन्तापनं च ॥२५॥

Sloka 25.—During Ketu's Dasa the person will have sorrow and confusion caused by females, trouble from the rich and loss of wealth, he will do improper acts to others. He will suffer banishment from his country. There will be suffering from tooth-ache, leg pain and phlegmatic troubles.

भृगुतनयदशायामङ्गनारत्नवस्त्र-
द्युतिनिधिधनभूषावाजिशय्यासनाप्तिः
कवकृषिजलयानप्राप्तवित्तागमो वा
भवति गुरुवियोगो बान्धवार्तिर्मनोरुक् ॥२६॥
इति मन्त्रेश्वरविरचितायां फलदीपिकायां दशाफलनिरूपणं
नाम एकोनविंशोऽध्यायः

Sloka 26.—During the Dasa of Venus there will be acquisition of wife, jewels, clothes, brilliance, treasure, wealth, ornaments, horses, comforts of the couch, and seats. There will also be augmentation of wealth by trade, agriculture and voyages, and anxiety, mental anguish, separation (or demise) of parents and elders and misery to one's relatives.

Thus ends the 19th Adhyaya on "Dasas and their Effects" in the work Phaladeepika composed by Mantreswara.

॥ विंशोऽध्यायः ॥

॥ दशाफलादेशोर्विशोऽध्यायः ॥

[illegible]

ADHYAYA XX.

Sloka 1 What the effects are that are derivable from a planet which is strong and which owns a certain Bhava and what they will be when the lord is weak and when they have actually to be experienced by the native all these are indicated briefly in this chapter.

[illegible]

Sloka 2 When the Lagna possesses maximum strength, the native will, during the Dasa of the lord of of the Lagna, rise to a place of eminence in the world will be happily placed in life, will be physically strong, will have a brilliant appearance; and his prosperity will be on the increase as his life progresses just as the Moon's digits in the bright half of a month.

[illegible]

Sloka 3—During the ripening of the Dasa of the lord of the 2nd house one ought to predict success or acquisition to family acquisition of good daughters, good meals, earning money by lectures, eloquence in speech and the consequent approbation of the audience in the assembly.

[illegible]

Sloka 4 During the Dasa of a planet that is strong and owns the 3rd house one ought to expect friendship with and help from brothers, hearing of agreeable news which please the mind, opportunity for the exhibition of one's valour, leadership in an army attainment of some honour, help from people and a praise by others of his various good qualities.

बन्धुवर्गात् हृदिकमतिहि लाभस्तमं वाहनलाभमति
क्षेत्रं गृहं नूतनमर्थसिद्धिः स्थानमहत्त्वं च सुखोदयाये ॥५॥

Sloka 5 Help to relations, success in agriculture friendship with fellows, acquisition of vehicles, new land, new house, wealth, higher status (promotion in one's appointments), all these may be expected during the ripening of the Dasa of the planet owning the 4th house

पुत्रप्राप्तिः बन्धुविलासः नृपतीनां
सान्निध्यं च वीरदशायां बहुमानम् ।
मान्यैर्लाभैर्भूरिसुखाद्याप्तिः यदाप्तिः
लेखकार्यं सज्जनवासं स विदध्यात् ॥६॥

Sloka 6. During the Dasa of the lord of the 5th house the native may expect the birth of a son, respect and merriment with relations, or the post of a counsellor under kings He will (command) feed others and enjoy all kinds of cooked dishes dainties in plenty He will accomplish acts meritorious winning the approbation of the virtuous

विपुलिः दृप्तिः साहसैरीरीभरस्य वत्सरे ।
अरीणामाप्तुवाप्तलाभुच्चस्थानमतिप्रियम् ॥७॥

Sloka 7.—In the ripening of the Dasa of the lord of the 6th house, the native will be able to subdue all his enemies by doing daring acts. He will enjoy perfect

health, will be highly liberal-minded will be very powerful and will live in all splendour and prosperity

वस्त्राद्यं वाहनादीनि शय्यां शीघ्रो रमणी रमते स्त्रियोऽपि ।
करोति कलाभहोऽवादीन सन्तोषवान् स च भोगवाने ॥८॥

Sloka 8 During the Dasa-period of the lord of the 7th house, the person born acquires new clothes, jewels, new bed etc., He will be contented will fully enjoy all pleasures in the company of his beloved He will be very powerful or virile and perform marriages or similar auspicious festivities in his family and undertake pleasure-trips.

ऋणविमोचनमुदितिमात्मनः कलहकृतविमुक्तिमुपैति च ।
महिषपशुभृत्यलाभागमं बलति रवाववलोकितेऽवलोकिनि ॥९॥

Sloka 9 —During the Dasa-period of the lord of the 8th house, if the planet is strong, one ought to expect the complete discharge of debts, his own elevation, cessation of quarrels, and acquisition of buffaloes, cows, goats and servants.

स्त्रीपुत्रपौत्रैः सहबन्धुभिर्नरो नित्यं चतुष्प्रकारप्रचयम् ।
लभते कार्यपरमपीयूषं मानोदयाय द्विजदेवपूजिनम् ॥१०॥

Sloka 10 During the Dasa-period of the lord of the 9th house, the person born will, in the company of his wife, sons, grand children and relations, enjoy continuous prosperity, happiness and wealth, will perform meritorious deeds, receive royal favor and an opportunity to show reverence to Brahmins and Gods.

यत्कार्यमारभ्यतुपेक्षमुक्तेन तस्यैव सिद्धिं सुखजीवनं च ।
कीर्तिं प्रतिष्ठां कुशलकर्मणि मनोऽभिलाषं कलयेद्दशायाम् ॥११॥

Sloka 11 —During the Dasa of the lord of the 10th house, the person concerned will bring to a successful termination any business or undertaking originated by

him, he will lead a happy life, he will become widely renowned, settle himself on a permanent position, will do cleverly what is good and proper, or he will get happy news and will command great respect

[illegible]

Sloka 12 During the period when the Dasa of the lord of the 11th house is in progress the person concerned will have an uninterrupted influx of wealth, will meet with his kith and kin, will be served by servants and slaves, and there will be domestic happiness and great prosperity

[illegible]

Sloka 13—When the Dasa of the lord of the 12th house is in progress, there will be much spending of money by the native for the cause of the good. He will do meritorious acts, and thus ward off the several sins already committed. He will also get royal honours.

[illegible]

Sloka 14 The effects of the Dasa periods of planets that are retrograde or that occupy their own, exaltation or friendly houses or are placed in good houses (position other than the 6th, the 8th or the 12th, will be as those described so far I shall now set forth the effects of the Dasa of planets occupying inimical or depression houses, or that have been eclipsed become invisible) or that happen to be in the 6th, the 8th or the 12th house.

[illegible]

[illegible]

Sloka 17. When the lord of the Lagna is badly placed the person concerned will during the Dasa of that planet be imprisoned. He will lead the life incognito, will suffer from fear, disease and mental anxiety, will participate in a funeral site, or will leave his work and take up another task, will suffer loss of position and other misfortunes. If the lord of the 2nd house be in a similar position, the person will during the said planet's Dasa behave stupidly in a public assembly, will not be true to his word or to his family, will receive evil tidings, or write bad letters, suffer eye-trouble, will be foul-tongued, spend heavily and fear the sovereign.

[illegible]

Sloka 18. If the lord of the 3rd house be posted in a दुःस्थान (Dusthana) the person concerned may expect the demise of his brother during the planet's Dasa, evil counsel will prevail in his undertakings, and there will be trouble through secret machinations of internal enemies, humiliation, discomfiture and loss of pride thereby. If the lord of the 4th house be similarly weak, he will during his Dasa cause distress to the native's mother, sickness to his near friends, danger to his lands and house, trouble from planets, destruction of cattle, etc., and danger from water.

[illegible]

[illegible]

Sloka 17.—When the lord of the 5th house is deficient in strength, the person concerned will during the planet's Dasa lose a son. He will have aberrations of mind, deception, a wearisome wandering, trouble in the stomach, displeasure of the sovereign and bodily weakness. During the Dasa of the planet that is weak and owning the 6th house, the native will be troubled by thieves, suffer reverses, defeat (subjugation and various diseases. He will do wicked acts and servile duties. He will be despised and scandalised and will suffer from wounds.

[illegible]

Sloka 18.—During the Dasa of the lord of the 7th house who is weak there will be distress to the native's son-in-law there will be separation from his beloved. Something untoward will happen to him through the opposite sex. He will have intrigues with wicked women, suffer from diseases in his private parts, and will be wandering. When the Dasa of the lord of the 8th house is in progress (and when he is weak) the person concerned will suffer from excessive sorrow, want of sense, carnal appetite, jealousy, unconsciousness, poverty, fruitless rambling, calumny, sickness, humiliation and death.

[illegible]

Sloka 19. If the lord of the 9th house whose Dasa is in progress be weak, the person will have to incur the wrath (severe displeasure) of the deity that had been worshipped formerly and suffer something untoward, there will be trouble to his wife and children, he will do wicked acts, one of his elders and his father may die and he may suffer from penury. When the lord of the 10th house whose Dasa is in progress is not strong, anything done by the native becomes fruitless, he will further suffer loss of honour, will be wicked in his behaviour will be absent in foreign places There will be inauspicious happenings. He will lead a bad life and suffer troubles

लाभेशस्तुलबाधो भ्रातृकलत्रं मतिर्नि
लाभपयपि दैन्य बन्धुवधे कर्णरोगम् ।
बन्धुरुजमपमानं बन्धनं सर्वसम्पत्-
क्षयमपरकलीशाऽऽयाति दिक्षेत्रभावे ॥२०॥

Sloka 20.—During the Dasa of the planet that is weak and owning the 11th house the native will have to bear evil things There will be trouble to a brother or sickness to children, he will suffer misery, deception and ear disease When the Dasa of the planet that is weak and owning the 12th house is in progress, the person concerned will suffer from various diseases, dishonour and bondage. All his wealth will disappear like the (waning) Moon in the dark half of a month or like the Moon that is at the western horizon

सोहायो बलगाथ कारकविधिस्तोकेषु सकथितं
कर्मांशैकिरपितं फलमिह चन्द्रोगचिन्ताविधौ ।
वक्ष्येऽहं बलयोगसंभवफलं भावेशयोगोद्भवं
भावेशैरपि भावगैरपि फलं भावं दशाभाविह ॥२१॥

Sloka 21.—Whatever has been stated in the chapter

on Definitions (Adh I), whatever has been mentioned as belonging to the presiding planets (Adh. II), whatever calling is declared appropr ate in the Chapter on profession Adh VI, whatever diseases have been described as due to the several planets (Adh. XIV), whatever has been spoken of as the effect of the aspect or association with the planets Adh XVIII), or of the presence of planets in Bhavas or of the lords of the several Bhavas or the lords being associated with others, Adh XV, XVI, XVII,) all this must be duly assigned to the planets concerned in their respective Dasas.

वर्गोत्तमांशस्थदशा शुभप्रदा निर्बलेन सा वाऽस्तंगते च नीचगे ।
शत्रुव्ययाष्टेशदशापहारयोस्तत्र स्थितस्यात्र शुभं फलं भवेत् ॥२२॥

Sloka 22.—The Dasa of a planet occupying a वर्गोत्तमांश (Vargottamamsa, will give favourable results. It will be mixed when the said planet is eclipsed or is in depression. When the Dasa and Apahara belonging to two planets both of whom own or occupy the 8th, the 12th or the 6th house are in progress the effect will be unfavourable.

क्रूरग्रहस्यैव दशापहारे त्रिपञ्चसप्तर्क्षगतेऽथवा ।
तथैव जन्माद्दसमाश्रयुक्तौ चोरारिपीडा भवतेऽतिदुःखम् ॥२३॥

Sloka 23.—During the Dasa period of a malefic planet when the sub-period of a planet ruling the 3rd, the 5th or the 7th star (reckoned from the natal star) is in progress or the Bhukti of the lord owning the Janma Rasi or the 8th house therefrom is passing, the person concerned will have troubles from thieves and enemies and will suffer much misery

क्षेत्रेशयुक्तौ च गृहेषु चन्द्रो दशा शुभाढ्योर्यदि चन्द्रभौ सा ।
दशा भवेद्राज्यवशात्मभागस्थितस्य पुंस्थानपतेस्तथैव ॥२४॥

Sloka 24 If in the order of main Dasas, the fourth happens to belong to Saturn, the sixth to Jupiter the fifth to Mars or Rahu, every one of these will prove dangerous. So also will be the Dasa period of a planet occupying the end of a sign or owning a दुःस्थान (Dusthana 6th, 8th or 12th.

ऊर्ध्वास्यतुङ्गभवनस्थितभूमिजस्य
कर्मायगस्य हि दशा विधाति राज्यम् ।
जित्वा रिपून्गिरिपुरत्नवाहनसैन्ययुक्तां
राज्यश्रियं वितनुतेऽधिकसत्प्रजाम् ॥२५॥

Sloka 25 If Mars be posited in an ऊर्ध्वमुख (Urdhva mukha) Rasi (vide 1.8 verses) or in his exaltation sign identical with the 10th or the 11th house, his Dasa period will secure to the native concerned a kingdom. After subduing his enemies, he will become a renowned king endowed with a large number of vehicles and a huge army and he will feed many people.

स्वोच्चस्थितो भृगुसुतो व्ययकर्मगो वा
लग्नेऽपि वाऽस्तरहितो न च पापयुक्तः ।
तत्स्वान्त्यपाकसमये मणिरत्नपूर्णां
भीमाभिधशालभिमयो जयति प्रजाढ्यः ॥२६॥

Sloka 26 If Venus, unecliped and free from association with a malefic planet be in his own or exaltation Rasi identical with the 12th, the 10th or the 11th house, the person concerned will during the said planet's Dasa period, get many gems and precious stones, have his intellect expanded will become immensely affluent and praised by many people.

भौमादिषड्व्ययसंस्थिता हि शुभाः प्रयच्छन्त्यशुभानि सर्वे ।
शुभेतरास्तेषु गताः प्रयच्छन्त्यशोभनानि दशासु तेषाम् ॥२७॥

Sloka 27 – All benefics, if placed in depression, inimical, the 6th or the 12th houses, will only produce unfavourable results, while malefics similarly placed will give in their Dasa periods incalculable (intense) miseries.

दशेशभुक्तोरितरेतरभावो लग्नेशभुक्तोरपि वाऽथ भुक्तौ ।
दारोर्भवेत् क्लान्तभये तथाऽन्य जिघांसयापि शत्रुत्वमुपैति सूनुम् ॥२८॥

Sloka 28. During a planet's Dasa period, when a Bhukti of a planet inimical to the Dasanatha, or of a planet occupying the 6th house (or an inimical house) or of a planet inimical to the lord of the Lagna is in progress the native concerned will have to apprehend danger from his enemies, and loss or change of position even the person who has all along been friendly will turn out hostile to him.

यद्भावगः पाकपतिर्दशेशाच्छ्रावस्तातपि फलानि कुर्यात् ।
विपक्षतिःकाहमभावगश्चेद्भुक्तौ विदध्यादितरत्र सौख्यम् ॥२९॥

Sloka 29 – Whichever Bhava counted from the दशानाथ (Dasanatha) is occupied by the भुक्तिनाथ (Bhuktinatha), it is only the effects arising from that Bhava that will come to pass in that Bhukti. When the Bhuktinatha occupies the 6th, the 8th or the 12th house reckoned from the Dasanatha, the effect will be unhappy. At other houses, it will be good.

स्वोच्चत्रिकोणसुहृदादिगतौ पूर्णं त्रिपादार्धपादाल्पशून्यम् ।
क्रमाच्छुभं चेदशुभं तदीशाभ्यूने वहे नीचसम फलं स्यात् ॥३०॥

Sloka 30. The good influence of planets is at its maximum, three quarters, a half, a quarter, at its minimum or *nil* according as the planets are in the exaltation sign, Moolatrikona, Swakshetra, friendly sign, inimical sign or depression sign respectively. The

proportions given above are with respect to benefics or lords of benefic houses. In the case of malefics, or lords of malefic houses, it will be reverse. When a planet is in combustion conjunction with the Sun, its effect will be similar to that in depression. Cf. अ॰ VII-58).

शनिमान्दिसुखेशरन्ध्रनवांशपतयोऽपि ये ग्रहाः ।
तेषु दुर्बलतया कृतिष्ठा यदने चरति मृत्युमन्दने ॥३२॥

Sloka 32. Out of the planets Saturn, Mandi, Rahu, the lord of the 22nd decanate and the lord of the 8th house and the lords of the Navamsas Rasis occupied by these planets, find which is the weakest. It is only the Dasa of that planet that will prove fatal and the demise will happen (occur), when Saturn during his transit passes through an untoward house (*viz.*, 6th, 8th or 12th).

कुजीशनवमिनवांशकेशयो रविजितनेशनवमेशयोर्नवांशः ।
एतान्यये कुजपतुल्यनवांशकेशयोर्ये देवगुरी तनुक्षयः ॥३३॥

Sloka 33.—Out of the two sets of planets, *viz.* (1) the lord of the house occupied by the lord of the 8th house and the lord of the Navamsa occupied by the lord of the 8th house and (2) the lord of the 22nd decanate and the lord of the rising decanate, find which planet in each pair is stronger. When the Dasa of this stronger planet is in progress, and when Jupiter during his transit passes through the Rasi and Navamsa occupied by the lord of the 8th house or its trangular position, the death of the person concerned may come to pass.

चतुरश्रगा गुरुजनस्तनुपो यदि सन्ति यदि च सुखगाः ।
कथमेव गुरोरवमतनोरधिपतेऽस्मात्तनुक्षयो भवेत् ॥३४॥

at a birth, the middle portion of the life is good. Planets in शीर्षोदय (Prishtodaya) signs give good results in the end, those in उभयोदय (Ubhayodaya) signs, in the middle and those in the शीर्षोदय (Shirshodaya) signs, in the beginning. Cf. सु. आ. XXII-91.

बलाधिको गोचरगो जिनस्वाहृत्तमस्वः स्वोच्चसुहृद्गतश्च ।
बलाधिपो भुक्तिगतो नवांशे दशान्वितस्तोऽन्त्यजनेऽपि सत्यः ॥१४॥

Sloka 34 — When a planet whose Dasa is in progress happens to pass through (in transit) his Swakshetra, exaltation or a friendly house, he will promote the prosperity of the Bhava it represents when counted from the Lagna provided the said planet is endowed with full strength at the birth time as well.

बलोनितो ज्ञस्तमि पापलग्नो नीचर्क्ष अनीचं रिपुसन्धिगं वा ।
जातस्य बलाबलुगेति चारात्सद्भावतां कुरुते नवांशे ॥१५॥

Sloka 35 — When a planet whose Dasa is in progress be weak, eclipsed by the Sun's rays, in depression or inimical house at birth, he will, during his transit through any house cause the total destruction of that Bhava.

बलोदयस्थे सुहृदुच्चगे वा दशेशात् त्रिपटकर्मलाभत्रिकोणलग्नेषु ।
यदा चारतया समायाति चन्द्रः शुभं संविधत्ते तदा चेदविघ्नम् ॥

Sloka 36 — When the Moon in her progress is in a Rasi which happens to be the exaltation sign of the lord of the Dasa or a friendly house, the 3rd, the 6th, the 10th, the 11th, a Trikona or the 7th house with respect to the lord of the Dasa, the effects will be happy. If the Moon's place (during transit) be different, the effects will be far from happy.

[illegible]
[illegible]

Sloka 37 If the planet whose Bhukti is in progress should during the course of his transit at the time pass through his depression or inimical house or become eclipsed, there will be much misery Should he pass through his own or exaltation house or be retrograde, the effects will then be good

पाकेशाद् शुभप्रदस्य भवनं तुङ्गं प्रयाते यदा
सूर्ये तत्फलसिद्धिमेति शुभदाऽन्येषं फले चिन्तयेत् ।
नीचं वक्रगतप्रदस्य च दशानाथस्य वैरिस्थले
प्राप्ते भास्वति गोचरेण भवते तस्यैव दुःखं फलम् ॥३८॥

Sloka 38.—In the case of a planet whose Bhukti is auspicious, the good effect will be manifested when the Sun enters the planet's exaltation sign The same effect will be felt when Jupiter transits the place. As regards the planet whose Bhukti is inauspicious (i. e., capable of yielding bad or evil effects), the evil effects will be felt when the Sun in his transit passes through the Bhukti lord's depression or inimical sign.

येन ग्रहेण सहितो शुभराशिनाथः-
सत्खेटजातशुभदोषफलानि कुर्यात् ।
सर्वान्वितः स तु खगः शुभदोऽपि दुःखं
दुःखं दशान्त्यसमये कुरुते विशेषात् ॥३९॥

Sloka 39—Rahu will give effects—good or bad as the case may be—according to the nature of the planet he associates with That planet though good and auspicious by himself will, on account of his association with Rahu, specially cause evil at the concluding portion of his Dasa

[illegible]
[illegible] स्वर्गाधे मित्रनेश्वरो वा स्वर्गेश्वरो वाऽप्यतिदुर्बलश्चेत् ॥४०॥

Sloka 40 The 2nd and the 7th (houses) are termed the two death producing houses If the lords of these or the planets posited therein are powerful they cause death during their Dasas Should the lord of the 8th or the 12th house be very weak the demise may be expected during the Bhukti of either of the two

[illegible]

Sloka 4 The Dasa of a planet owning a Kendra will be inauspicious if he is a [illegible] Subha) and auspicious if he is an [illegible] Asubha The Dasas of all planets who own Trikona houses (1 5 9) will be auspicious The lords of the 3rd the 6th and the 11th houses even if they be [illegible] (Subhas will cause only evil The lord of the 8th house if he should also happen to be the lord of the Lagna will prove auspicious The Sun or the Moon even if he should happen to own the 8th house will give only good effects These are the effects of the several Dasas according to Parasara's opinion

[illegible]

Sloka 42 —The lord of a Trikona house 5th and 9th) posited in a Kendra or the lord of a Kendra in a Trikona house will prove auspicious to the native These two planets during their Bhuktis in each other s Dasas will help each the other and thus co operate to make the period auspicious

[illegible]

Sloka 43 —All planet do not produce good or bad effects to the native befitting the Bhavas they own, during the ripening of their own Bhuktis in their respective Dasas.

> नात्यन्तसम्बन्धिनो ये च ये ये मित्रसमाश्रिताः ।
> तेषामन्तर्दशायामेव दिशन्ति स्वदशाफलम् ॥४४॥

Sloka 44 —Find what ad planets are related (*vide* XV 30 *supra*) to the particular planet whose Dasa is under consideration. Note also the planets if any which are similarly circumstanced (whether for good or bad), *i. e.*, holding a position co-ordinate to the one under reference. It is only in the Antardasas or Bhuktis of these planets that this original planet will in his main Dasa manifest his effect.

> केन्द्रत्रिकोणनेतारौ दोषदुष्टावपि स्वयम् ।
> सम्बन्धमात्राद्बलिनौ भवेतां योगकारकौ ॥४५॥

Sloka 45 —The lords of a Kendra house and a Trikona house even if they should by themselves be capable of causing evil (owing to their happening to be owners of other bad houses) become powerful, by their mere relationship (*vide* XV 30 *supra*), to produce Yoga and make the native prosperous.

> त्रिकोणाधिपयोर्मध्ये सम्बन्धो येन केनचित् ।
> केन्द्रनाथस्य बलिनो भवेदपि स योगकृत् ॥४६॥

Sloka 46 —If out of the lords of the 5th and 9th, one of them happen to be related (*vide* XV 30 *supra*) to a strong planet owning a Kendra, he becomes a Yogakaraka, *i.e.*, powerful in promoting the prosperity of the native.

> केन्द्रत्रिकोणाधिपयोरैक्ये तौ योगकारकौ ।
> सम्बन्धिकोणपतिना संबन्धो यदि चिद्गुणः ॥४७॥

Sloka 47 If the lord of a Kendra be (in conjunction) associated with the lord of a Trikona, both of them become powerful in promoting the prosperity of the native. Should a lord of another Trikona also be related (*vide* XV 30 *supra*), where is the doubt about the native's prosperity being still further advanced?

योगकारकसम्बन्धात्पापिनोऽपि ग्रहाः शुभाः ।
तत्तद्भुक्त्यनुसारेण दिशेयुर्योगिकं फलम् ॥४८॥

Sloka 48.—If planets though by themselves bad are related (*vide* XV 30, *supra*) to a Yogakaraka planet producing prosperity), they will produce during their Bhuktis good effects leading to affluence and happiness.

स्वदशायां त्रिकोणेशो भुक्तौ केन्द्रपतेः शुभम् ।
त्रिकोणेशोऽपि तथा नो चेत्तत्सम्बन्धेऽपि पापकृत् ॥४९॥

Sloka 49.—The lord of a Trikona house will during his Dasa and in a Bhukti of the lord of a Kendra house and viceversa produce good effects. Even if the said two planets are not in any way connected (*vide* XV-30, *supra*), they will not cause harm.

केन्द्राधिपत्यदोषस्तु बलवान् गुरुशुक्रयोः ।
मारकत्वेऽपि च तयोर्मारकस्थानसंस्थितिः ॥५०॥

Sloka 50.—Jupiter and Venus if they should happen to be owners of Kendras become powerful to cause evil. If they should also occupy (or own) Maraka houses (2nd and 7th), they become powerful to cause death.

बुधस्तस्तु चन्द्रोऽपि भवेत्तस्तु लघिष्ठः ।
पापाश्चेत्केन्द्रपतयः शुभदाश्चोत्तरोत्तरम् ॥५१॥

Sloka 51.—Mercury if he should happen to own Kendra houses, is less powerful (than Jupiter and

Venus in doing evil. The Moon in such a condition comes next to Mercury. Malefics when they happen to own Kendras will become more and more auspicious in their effects.

यदि केन्द्रे त्रिकोणे वा तिष्ठेतां तमोग्रहौ ।
तावेवान्यतरस्यैव संबन्धाद्योगकारकौ ॥५५॥

Sloka 55.—If Rahu and Ketu should be posited in a Kendra or Trikona they and become Yogakarakas, i.e. instrumental in (doing) bringing about good to the native if they are connected (vide XV-30, supra) with the lord of one of these Kendra and Trikona.

तमोग्रहौ शुभाकारौ संबन्धौ येन केनचित् ।
भवतो दशानुकूलेन भवेतां योगकारकौ ॥५६॥

Sloka 56.—If Rahu and Ketu occupy houses owned by benefics and are connected (vide XV 30, supra) with any planet, they become auspicious and produce good results at their Bhuktis in the main Dasa of the said planet.

असम्बन्धौ च केनचित् is another reading in the first line.

कारकौ राजयोगाख्य भवेत्कारकमुक्तिषु ।
प्रयच्छति समारब्धं क्रमशः पापमुत्तमम् ॥५७॥

Sloka 57.—During the Dasa of a Yogakaraka planet, the Rajayoga begins when the Bhuktis of the Karaka planets are in progress. The Bhuktis of malefics which succeed them in their turn increase the same.

[illegible]
[illegible] ॥५८॥

Sloka 58.—The following will engender misery to

the native: (1) the planet occupying the 8th house, (2) the one aspecting it, (3) the one owning it (4) the one owning the decanate of the 8th house and (5) the planet owning the sign occupied by Mandi (मान्दि). Even among these, the one that is the weakest will be the killer of the native and this may happen in his Dasa or अपहार (Apahara)

अवरोहिणी निजपरिभुवस्य नीचारिभोऽधमा अधेसा ॥५६॥

Sloka 56 The Dasa of a planet fallen from exaltation is termed अवरोहिणी (Avarohini) or descending, while that of a planet in a friend's or exaltation house is named मध्या (Madhya) or middling. The Dasa of a planet proceeding from his depression is called आरोहिणी (Arohini) or rising. The Dasa of a planet that is actually in his depression or inimical Rasi or in his depression or inimical Amsa (अंशु) is termed अधमा (Adhama) or worst.

शुभांशे शुभांशो नीचे रिपुभेऽस्तंगतेऽपि वा ।
मिश्रकाख्या दशापूर्वे फलमध्या शेषा ॥५७॥

Sloka 57.—When a planet even if eclipsed or posited in its depression or inimical house occupies an auspicious sign or Amsa (अंशु), his Dasa should be pronounced as of mixed effect (मिश्रकाख्या Misra phala) and is capable of giving good effect in the latter half of the Dasa.

तत्तद्भावाश्रयस्यस्य तद्भावाश्रयपस्य च ।
तीर्थदीनस्य शेषस्य पाके मृत्युमवाप्नुयात् ॥५८॥

Sloka 58.—Death of the relative signified by the particular Bhava) will take place in the main Dasa of

the planet in the 12th house (reckoned from that Bhava) or of the one owning it whichever is weaker.

चारणया फलमाह श्रीपतिः—

दशापतिर्लग्नगतो यदि स्यात् त्रिषड्दशैकादशगश्च वक्रात् ।
तत्तत्समयेऽथवा तत्सुहृद्वा वक्रे शुभो वा शुभदा दशा स्यात् ॥५९॥

Sloka 59.—If the lord of the Dasa is in his transit, comes to the Lagna or if the 3rd, the 6th, the 10th or the 11th house from it, or if the lord of the Dasa comes to the (सप्तवर्ग) Saptavarga places of the Lagna or when a friendly planet or a benefic comes to the Lagna, the Dasa will prove auspicious at that time.

यावन्ति वर्षाणि दशा च सा स्याद्यावत्प्रभावश्च दशापतिः वा ।
यत्र स्थितस्तद्भवराशिभोक्तुः स्थिते प्रभावं तदवाप्तकाले हि ॥६०॥

Sloka 60.—During the several periods over which a Dasa may extend, the good or evil effect is to be determined with reference to the particular house counted from the Moon which the lord of the Dasa may occupy for the time being in its progress through its orbit.

दशाधिनाथस्य सुहृद्भुजस्वतुङ्गगो वाऽथ दशाधिनाथात्
खत्रिकोणोपचयोपगश्च दद्याति चन्द्रः खलु सत्फलानि ॥६१॥

Sloka 61. The Moon produces beneficial effects when in the house of a friend of the lord of the Dasa or in the exaltation house of the latter or in the 7th house, a Trikona house or in any one of the उपचय (Upachaya, houses with reference to the दशानाथ (Dasanatha) lord of the Dasa.

उच्चेषु राशिषु नवस्य विधोः स राशिः
स्वाङ्गस्वकालसवपूर्तिभवादिनाथः ।
सत्त्वादिभूमिकुलजीवितवाहनानां
सद्यादहानिकुलवैभवराशिसंज्ञः ॥६२॥

Sloka 62—In the favourable positions mentioned in the previous Sloka, the Rasi occupied by the Moon should represent some one of the 12 Bhavas, Lagna, wealth, etc., at the time of birth. The Moon in one of these favourable positions promotes prosperity in respect of the Bhava represented by the Rasi occupied. In the unfavourable positions, the Bhava represented by the Rasi (occupied by the Moon) suffers damage.

लाटवालीमुखवशात् च पराहहोरा-
शास्त्रोपयं ज्ञातफलं प्रवदेत्तदानीम्
प्रश्नोदयग्रहवशादथ वा सजन्म-
राश्यादिना वदतु नात्यन्तमोर्विशेषः ॥६३॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां दशाप्रकारफलं
नाम विंशोऽध्यायः

Sloka 63—In the case of a nativity, one ought to guess the effects also with reference to Saravali, Varahamihira's Hora Sastra and the Nakshatra Dasa. While so guessing, one must refer also to the positions of the planets with reference to the Lagna at the time of the query or the जन्मराशि (Janma Rasi, or Lagna at birth and then attempt his predictions. There will not be any material difference between the Prasna Lagna and the Janma Lagna (in the matter of the predictions.)

Thus ends the 20th Adhyaya on the "Dasas of the several Bhava lords and their Bhuktis" in the work Phaladeepika composed by Mantreswara

॥ एकविंशोऽध्यायः ॥

॥ भुक्त्यन्तरफलतत्त्वलक्षणम् ॥

[illegible]

[illegible]

ADHYAYA XXI.

Nature of Bhuktis and Antaras.

Sloka 1—I shall now clearly explain how to apportion the Bhukti periods in a Dasa and their further subdivisions as also their effects in their order. Whatever has been here described as effect in the case of any planet, all that should be stated to occur in the planet's Dasa, in his Bhukti and in his Antara.

[illegible]

Sloka 2—Multiply the years of a Mahadasa by the years of the planet whose Antardasa is required. Divide the product by 120. The quotient will represent the years of the Antardasa. Multiply the remainder by 12 and divide the result by 120. The quotient will represent the months; multiply the remainder by 30 and divide by 120. The quotient will give the days, and so on. The same process should be adopted for calculating the sub periods in an Antardasa, or their further sub-divisions. In any Dasa, the order of the Bhuktis is similar to that in the Dasas the first Bhukti commencing with that of its lord.

रवेः

महीश्वरादनुकम्पतेऽधिकं यशो
वनाचलकथलंघयन्ति वनागमम् ।
ज्वरोष्णकजनकवियोगजं भयं
निजां दशां प्रविशति तीक्ष्णदीधिती ॥३॥

Sloka 3.—During the Dasa and Bhukti of the Sun, the person concerned will obtain fame through royal favor, lead a wandering life through a wild and hilly country and will acquire wealth. He will suffer from fever, illness caused by excessive heat and may also lose his father.

रिपुक्षयो व्यसनशमो धनागमः कृषिक्रिया गृहकरणं सुहृद्युतिः ।
अपानलप्रतिहतिरर्कदायके शशी यदा हरति जलोद्भवा रुजः ॥४॥

Sloka 4. When the Moon has her Bhukti during the progress of the Sun's Dasa, the person will destroy his enemies, his miseries will come to an end and there will be accession of wealth. He will be engaged in agriculture, house building and will be joined with friends. If the Moon be malefic, he will suffer from consumption, have fire accident and diseases arising from water.

धनागमः पदविरहोऽरिपीडनं बलोद्भवः स्वकुलजनैर्विरोधिता ।
महीभृतो भवति भये धनच्युतिर्यदा कुजो हरति तदाऽर्कवासरम् ॥

Sloka 5. When Mars has his Apahara in the Sun's Dasa, the person concerned will suffer from diseases and wounds, there will be loss of position and trouble from enemies, misunderstandings with his relations, danger from the authorities and loss of wealth.

पदविरहोऽपीडनं is another reading in the first line.

रिपुक्षयो धनहृतिरापदुन्नतो विचारणं विषविषमूढता पुनः ।
शिरोहृदोरधिकरुजो देहिनामहो भवेदधिकरापुरन्तरे ॥६॥

Sloka 6.—During Rahu's Bhukti in the Sun's Dasa, fresh enemies will spring up, wealth will be destroyed or stolen, troubles will arise and there will be danger from poison and a desire to please the senses (sensual pleasures). The native will suffer from severe headache and eye-complaints.

रिपुक्षयो विविधधनाप्तिरन्यथा सुरार्चनं द्विजगुरुबन्धुपूजनम् ।
कर्ण धनो भवति च चक्षुरोगिता सुरार्चिते शनिभुक्तिरोचतेर्दशाम् ॥

Sloka 7.—Destruction of enemies, acquisition of money through various means, worshipping the Gods every day, adoration of the Brahmins, elders and relations, diseases in the ear and pulmonary consumption will distinguish the Antardasa of Jupiter during the Sun's Mahadasa.

[illegible] सुतविरहः क्षिपा [illegible] [illegible] [illegible]

Sloka 10. Loss of friends, misunderstanding with one's relations and family, trouble from enemies, loss of wealth and position, sickness to elders, severe pain in the leg as well as the head—all these may be expected in Ketu's Bhukti in the Sun's Mahadasa

शिरोरुजा जठरगुदार्तिपीडनं कृषिक्रिया गृहधनधान्यविच्युतिः ।
सुतस्त्रियोरसुखमतीव देहिनां भृगौ सुते भवति रवेरथान्तकम् ॥१२॥

Sloka 12.—Pain in the head, belly-ache, trouble in the anus, doing agricultural operations, loss of house, wealth and corn, sickness to children and wife in an intense form—all these will occur when the Bhukti of Venus in the Sun's Mahadasa is in progress

चन्द्रस्य

श्रीमत्तिथेस्तनयांशुकागमो भूभृत्तेजसमागमो भवेत् ।
मातुर्विपुलसुखसुखं स्वयं दशा विशति नीलदीधिते ॥१३॥

Sloka 13.—When the Moon's Bhukti in his own Dasa is in progress a new daughter will be born, there will be acquisition of a new and clean cloth and meeting with good Brahmins The native will be able to satisfy his mother's desires (i.e. mother will be happy,) and will enjoy the happiness of the couch (woman's company)

पित्तवह्निजनितोरुवा व्यथा क्लेशदा रुधिरपूयोरपीडनम् ।
चित्तभयविहितमेन्दुजे धीनदीधितिदशान्तरं गते ॥१४॥

Sloka 14. During the Bhukti of Mars in the Moon's Dasa, the person will suffer from diseases arising from bile, fire and (impurity of) blood, from anxiety, and misery and there will be trouble from enemies and thieves There will further be loss of wealth and honour

तीव्रतोयरिपुवृद्धिरन्धुरुक्क्षयनाशविभवार्तिदुर्वचः ।
अङ्गनाजनितवर्तिदयाभङ्गकन्यविहारके शशी ॥१५॥

Sloka 14 During the advent of Rahu's Bhukti in the Moon's Dasa, there will occur a severe reproach or fault, increase of enemies, diseases to relations, danger from thunder-storm lightning and illness and fever caused by bad food and drink.

दानधर्मनिरतिः सुखोदयो वस्त्रभूषणसुहृत्समागमः ।
राजसत्कृतिरतीव जायते चैत्रवित्तपयोहरे गुरौ ॥१५॥

Sloka 15 During Jupiter's Bhukti in the Moon's Dasa, the person concerned will take great delight in making gifts and other beneficent actions He will begin to feel happy, wear new cloths and ornaments He will meet with friends and be highly honoured by the king.

नैकरोगयिहतिः सुहृत्सुतस्त्रीकृता व्यसनसम्पदो महान्
प्राणहानिरथवा भवेच्छनौ मारबन्धुयमसो गतेऽन्तरम् ॥१६॥

Sloka 16—Trouble through various kinds of diseases, sickness to friends, children and wife, the happening of a great calamity or loss of life will mark the Apahara of Saturn during the progress of the Moon's Mahadasa.

नैकरोगनिवहः [illegible] नैकरोगयिहतिः In the [illegible] "The [illegible] of various diseases"

सर्वदा धनगजाश्वगोकुलप्राप्तिराभरणसौख्यसम्पदः ।
चित्तबोध इति जायते विधोरायुषि प्रविशति प्रयोमणे ॥१७॥

Sloka 17—During the Bhukti of Mercury in the Moon's Dasa, there will be acquisition at all times of wealth, elephants, horses, cattle and ornaments and much happiness will be felt Clearness of conception will also arise

चित्तहानिरपि सम्पदच्युतिर्बन्धुहानिरपि तोयजं भयम् ।
दासभृत्यहतिरस्ति वेधिनां केतुके इति चान्द्रमन्दकम् ॥१८॥

Sloka 18.—During Ketu's interval in the Moon's Dasa will crop up loss of mental balance, wealth and relations, danger from water and trouble to dependants and servants.

तोययानायसुभूषणाङ्गनाविक्रयाकृषिक्रियादयः ।
पुत्रमित्रपशुधान्यसंयुतिश्चन्द्रदायहरणोन्मुखे भृगौ ॥१९॥

Sloka 19.—During the period of time allotted to Venus in the Moon's Dasa, activities relating to the following will take place chased or sold away *viz.*, water, carriage, gold, jewels, women, trade agricultural operations etc., he will acquire children, friends, cattle, and corn.

राजसाधनमनीच सूरता रोगशान्तिरपि पक्षविच्युतिः ।
पित्तवातशमिते गते सदा व्याध्यशाद्युपरिवासरान्तरे ॥२०॥

Sloka 20.—During the Sun's Bhukti in the Moon's Mahadasa, honor from the sovereign, excessive valour, cessation of diseases, downfall or decline of the enemy's side and diseases caused by bile and wind may be expected.

कुजस्य

पित्तोष्णक्षतव्रणभयं सहजीवियोगः
क्षेत्रप्रवाजनितार्थविभूतिसिद्धिः ।
शास्त्रमिश्रवनृपचोरजनैर्विरोधो
धात्रीसुतो इति चेच्छरदं स्वकीयाम् ॥२१॥

Sloka 21.—During Mars' own interval in the planet's

Mahadasa, there will be suffering from diseases arising out of excess of bile and heat, trouble from wounds, separation from brothers, influx of money etc., due on account of lands and litigations and trouble from cousins, fire, enemies, the sovereign and thieves

शस्त्राग्निचोररिपुभूपभयं विपत्तिः
कुक्ष्यक्षिशीर्षजगदो गुरुबन्धुहानिः ।
प्राणव्ययोऽथ यदिवा विपुलापदो वा
कायुस्तदगते भुजगाद्रिभागे ॥२२॥

Sloka 22—During Rahu's Bhukti in Mars' Dasa there will be danger from weapons, fire, thieves enemies and rulers, injury from poison, disease in the belly, eyes, the head, loss of elders and relations, peril to one's own life or big calamities

द्विजविबुधसमर्चा तीर्थपुण्यानुसेवा
सततमतिविपूजा पुत्रमित्रातिवृद्धिः ।
अथ कफनिमित्तं नेत्ररोगोऽङ्गरोगो वा
भवति कुजदशान्तःसंगते यागपीठे ॥२३॥

Sloka 23—During Jupiter's interval in Mars' Mahadasa, the person will worship the Brahmanas and Gods, will resort to sacred places and shrines, and do meritorious deeds, will show hospitality to guests at all times, will acquire new children and friends, will suffer from ear disease in a severe form or from phlegmatic complaint.

उपरि परिविनाशः स्वात्मजस्त्रीगुरूणां
भगणितविपदस्तर्दुःक्रमर्थोपहानिः
वसुहरणमरिभ्यो भीतिरुष्णांशुजाद्रि-
र्भवति कुजदशायामर्कजे सूर्यायाते ॥२४॥

Sloka 24.—Trouble after trouble to one's children, wife and elders, calamities beyond number, grief, loss of wealth, robbing of wealth through enemies, fear and sickness through heat and wind, will mark Saturn's Bhukti in the Mahadasa of Mars.

अरिभयमुपसर्गोपद्रवोऽर्थापहारः
पशुगजतुरगाणां क्लेशतोऽपि क्षयोऽपि ।
मृपकुलपरिक्लेशो दुःखमोकूलयो वा
विशति शनिदशायां विग्रहात्रीमुखायुः ॥२४॥

Sloka 25.—Fear of enemies, much trouble from thieves, loss of wealth, destruction of cattle, elephants and horses, association with enemies, harassment by kings or enmity with Sudras mark the interval of Mercury in Mars' Mahadasa.

वज्राशिभयमकस्मात्पित्राक्रमपीडा
विगमनमथ देशाद्वित्तनाशोऽथवा स्यात् ।
अपगमनमसम्पो पोषितो वा विनाशः
प्रविशति यदि केतुः कुजेऽन्तर्दशायाम् ॥२६॥

Sloka 26.—When Ketu has his interval in Mars' Dasa, there will be danger from thunder, bolt, sudden trouble from fire and weapon, going out of one's own country or loss of wealth, and exit from the world either of his own self or of his wife.

युधि शत्रुविजयः विपद्वासः स्वदेशा-
त्तस्करैरपि धनैर्वियोगेऽपरोधः ।
परिजनपरिवारनिर्जयो मानवानां
भवति च पवनोष्मभ्यां मार्गेमन्दः ॥२७॥

Sloka 27.—Defeat in battle, residence in a foreign country, theft of property by thieves, trouble in the left

eye and loss of servants will be what a person may expect in the Bhukti of Venus in Mars' Dasa.

नृपहतपरिपूजा पुत्रलब्धप्रभावः
परिजनधनभाग्यश्रीमदन्नाप्तपूर्वं च ।
अतिविलसितवृत्तिः लाभलाभाबलश्री-
स्तिमिरमिति कुजाद्युर्वीयसंहारिणीति ॥२८॥

Sloka 28.—Honour from the sovereign, fame and power got in war, acquisition of servants, wealth, corn, women and harem and the widening of the scope for livelihood and wealth got through daring deeds or force are what may be expected in the Sun's Apahara in Mars' Dasa.

विविधधनसुतानिर्विप्रयोगोऽरिवर्गै
र्वसनशयनभूषारत्नसम्पत्समृद्धिः ।
भवति शुक्रजनार्तिर्गुल्मपित्तप्रपीडा
धरणितनयवर्षे शीतगौ सम्प्रयाते ॥२९॥

Sloka 29.—Acquisition of various kinds of wealth and children, severance from enemies, acquisition of cloths, bed, ornaments, jewels and wealth, trouble to elders, and pain owing to enlargement of spleen or excess of bile may mark the Moon's Bhukti in Mars' Mahadasa.

राहोः

विषाम्बुरुगुडभुजङ्गदर्शनं परबलासंयुतिरिष्टविच्युतिः ।
अरिदवगुडजनव्यथा भवेद्विधुतुदेनापहृते स्वकालरे ॥३०॥

Sloka 30.—Illness through poison and water, coming in sight of a venomous serpent, intercourse with another's wife, separation from or loss of one's near and dear ones, bad words and mental anguish through

wicked people will be the characteristic features of Rahu's Bhukti in Rahu's Dasa.

सुखोपभोगः सत्पित्रपूजा विरोगता बान्धवदर्शनं समागमः ।
सुपुत्रवाक्साहचर्यविचारसम्भवः सुपरिवारान्तरगे बृहस्पतौ ॥३१॥

Sloka 31 Advent of happiness, worship of Gods and Brahmins freedom from diseases, association with charming ladies and discussion of the meanings of sacred texts will mark Jupiter's Bhukti in Rahu's Dasa.

समीरपित्तव्रणकष्टसम्भवो मनूजयोषित्सहजैश्च विग्रहः ।
सभृत्यनाशश्च पदच्युतिर्भवेद्दितिजान्तरे शनिजान्तरार्कजे ॥३२॥

Sloka 32. During Saturn's interval in Rahu's Dasa, a disease due to the vitiation of wind and bile, wounds in the body misunderstandings with one's children, wife or brothers, destruction of servants, and loss of position are what may crop up

सुतस्वसिद्धिः बहुदा समागमो मनोविनिश्चाञ्चलतैव जायते ।
बहुक्रियाभूषणकौशलादयो बुधान्तरे सत्सहरिर्वीन्दुजे ॥३३॥

Sloka 33 Acquisition of children and wealth, meeting of friends, gross contemptibleness of the mind, cleverness in doing any intelligent business, adornment and skill in general will mark Mercury's Bhukti in Rahu's Dasa

ज्वरग्निशस्त्रारिभयं शिरोजा शरीरकम्पः स्वबहुद्रुतम्पता ।
विषजपीडा कलहः सुहृज्जनैरीन्द्रवान्तरे शिखाधरे ॥३४॥

Sloka 34 During Ketu's Bhukti in Rahu's Dasa, one has to apprehend fever, trouble from fire, weapon and enemies, head ache, trembling of the body, injury to one's friends and elders, suffering caused by poison and wounds and quarrel with one's friends.

कलत्रलब्धिः शयनोपचारता सुरक्षणातङ्कमहीसमागमः ।
कलानिकाशिः स्वजनैर्विरोधिता भवेद्भृगुक्षेत्रपुरोहृदी स्फुटो ॥३५॥

Sloka 35—Acquisition of a wife, comforts of the couch, horses, elephants, lands, and phlegmatic and windy disorders, and quarrel with one's own relations, will mark the Bhukti of Venus in Rahu's Mahadasa

भरिमया स्वपतिपीडनं शुक्रोर्विषाग्निशस्त्रादुदितापदुद्भवः ।
बन्धुसुतार्तिर्नृपतेर्महद्भयं भुजङ्गवर्षे तिमिरारिणा हृते ॥३५॥

Sloka 36—During the Sun's Bhukti in Rahu's Mahadasa, there will be trouble from enemies, intense pain in the eyes, danger from poison fire and hit by weapons, and the springing up of fresh troubles. The wife and children will suffer from diseases and there will be great trouble from the king.

बधूविनाशः कलहो मनोव्यथा कृषिक्रिया वित्तपशुप्रनाशनम् ।
कुबान्धवैः सलिलाद्भयं भवेद्विधौ दशाधिपे देवविहिंसिनः ॥३७॥

Sloka 37—Loss of the wife, quarrels, mental anguish, agricultural operations, loss of wealth, cattle and children, disaster to friends, and danger from water will mark the Moon's Bhukti in Rahu's Mahadasa.

नृपाग्निचोराद्भयमग्रिपीडनं पदाच्च स्वायुषि संचरेद्गुरुः ॥३८॥

Sloka 38—During Mars' interval in Rahu's Dasa, one has to apprehend danger from the sovereign fire, thieves and weapons, or one's own death through a terrible disease, disturbance to one's position, heart and eye-troubles.

गुरोः

सौभाग्यकान्तिवसुमानयुगोदयश्च
स्वापुत्रविद्विरचनीपतिपूजनं च ।
आचार्यसाधुजनसंगतिरिद्धसिद्धिः
संवत्सरं हरति देवगुरौ स्वकीयम् ॥३९॥

Sloka 39—Good luck splendour high esteem, development of good qualities, acquisition of a good son, honour from the sovereign, coming in contact with one's preceptor good men and realisation of one's desires are what a person may expect in Jupiter's Dasa and Bhukti.

[illegible]

Sloka 40—During Saturn's Bhukti in Jupiter's Dasa, association with courtesans, taking to intoxicating drinks and such other evil deeds, rising to ominence happiness, sickness to one's family and cattle heavy expenses excessive fear eye complaints and sickness to children are what a person has to be prepared for

[illegible]

Sloka 41 When Mercury's Bhukti is in progress in Jupiter's Mahadasa, one will come to grief through women gambling, and drinking, and will suffer from diseases caused by the vitiation of the three humours. This is the opinion of some Others consider that the effect will be solely beneficial by the worship of Gods and Brahmins and by the acquisition of or association with sons, wealth and happiness

[illegible]

Sloka 42—During Ketu's interval in Jupiter's Mahadasa, one has to suffer from wounds caused by a weapon There will arise misunderstandings with the servants, mental anguish, trouble to wife and children,

danger to life and loss of (or separation from) elders or friends.

[illegible]

Sloka 45 — Acquisition of various materials, cattle, corn, clothes, utensils, woman, children, food, drink, conch (bed) and ornaments, worshipping of Gods and Brahmins and entire devotion to them are to be looked for in Sukra's interval in Jupiter's Mahadasa.

[illegible]

Sloka 46 — Victory, honour from the sovereign, acquisition of fame, warmth of temper, men, horses and other vehicles and an extremely prosperous life in a street (consisting of rows of houses) in a town or country will mark the Sun's Bhukti in Jupiter's Mahadasa.

[illegible]

Sloka 47 — Acquisition of many damsels, destruction of enemies, gain of money, profit in agriculture, saleable commodities, high fame and intense devotion in the worship of Gods and Brahmins will mark Moon's interval in Jupiter's Mahadasa.

[illegible]

Sloka 46.—Satisfying the relations, addition of wealth from a host of enemies, acquisition of good lands, doing beneficent acts, celebrity of power, a little injury to a preceptor or elder or a severe hurt to the eye, are what a person may look for in Mar's interval in Jupiter's Mahadasa.

बन्धूपतप्तिरुदमानसरुग्भयार्ति
श्रीराज्यं सुतगदो जडरोद्भवो वा ।
राजेन्द्रपीडनमरिध्वसनं समाज्ञः
सम्पद्यते हरति सन्दिशां सुरारौ ॥४७॥

Sloka 47. Distress through relations, excessive mental anguish, sickness, danger from thieves, disease to one's elders or to youngsters of his family, trouble from the sovereign, misfortune through enemies, and loss of wealth will mark Rahu's Bhukti in Jupiter's Mahadasa.

शनेः

कृषिवृद्धिभृत्यमहिषाभ्युदयः पवनामयो बुधलजातिधनम् ।
स्त्रविराङ्गनातिरलसत्यमयो निजवत्सरगस्तरगते वपिजे ॥४८॥

Sloka 48.—Increase in agriculture, servants and buffaloes windy disease, acquisition of much money through a person of the Sudra caste, friendship with an old woman, laziness and sinful action are what Saturn can bring on in his own Dasa and Bhukti.

सुभगत्वमस्ति सुखिता धनिता नृपकालजं विजयमित्रयुतिः
त्रिगदोद्भवः सहजपुत्रकजा शनिदारुहारिणि शशाङ्कसुते ॥४९॥

Sloka 49.—During Mercury's interval in Saturn's Dasa a person will have prosperity, happiness, female society, honour from the sovereign, success and company of friends, he will suffer from diseases arising

from the three humours. His brothers and children will be troubled with sickness.

[illegible]

Sloka 50. During Ketu's interval in Saturn's Mahadasa, the person becomes liable to disease caused by wind and bile, trouble from enemies, a tendency to always quarrel with his sons and wife, meeting with something inauspicious, and danger from serpents.

[illegible]

Sloka 51.—During Sukra's Bhukti in Saturn's Mahadasa, the person will be happy with his friends, wife and children, and there will be increase of wealth due to agriculture and sea voyage and he will become widely renowned.

[illegible]

Sloka 52.— Death or danger at all times from enemies, sickness to elders, disease in the belly and eyes, loss of wealth and corn a person has to experience during the Sun's Bhukti in Saturn's Mahadasa.

[illegible]

Sloka 53.— Loss of wife or danger to one's own life, trouble to friends, danger from diseases, and intense fear from water and wind may be expected during the Moon's Bhukti in the Dasa of Saturn.

[illegible]

Sloka 54. —Loss of one's position, quarrel with one's relations, serious illness, trouble from fever, fire, weapon or poison, increase of enemies, hernia and trouble to the eyes will mark the interval of Mars in Saturn's Mahadasa.

अपमार्गगमनमृत्युर्विपरिवारसपत्नता प्लीहदुःखम् भगम् ।
ज्वरदहनविषाद्यैः सततमेव व्रणामितान्तरं विधाति भौमिपत्नी ॥५५॥

Sloka 55.—Going in crooked ways, loss of life or danger from diabetes or gonorrhoea, severe enlargement of the spleen, a continuous fever, or wound are what a person may have to suffer from during Rahu's Bhukti in the Dasa of Saturn.

अवदातार्चनद्विजगणाभिरतिर्गृहपुत्रदारविहितिषु भवेत् ।
धनधान्यवृद्धिरधिका हि गुरोः गतवत्सरार्कवसतीन्दुगृहे ॥५६॥

Sloka 56.—Delight in worshipping Gods and Brahmins, pleasure in living in one's own house in the company of his wife and children and phenomenal increase of wealth and corn are what a person will have during Jupiter's Bhukti in Saturn's Dasa.

बुधस्य

अतिसार्गमिश्रितेन विपश्चिता सहसा विमलधीर्धनं द्विजात् ।
विपुला बहुवाहनः सुखं सदा लभते बुधे बुधस्य बुधकम् ॥५७॥

Sloka 57.—Devotion to virtue, association with the learned, a clear intellect (an unbiased mind), acquisition of money through Brahmins, great fame through learning and continuous happiness may be looked for in Mercury's Bhukti in his own Mahadasa.

सुखशोकफलप्रदकुलाभता गायकसम्पन्नमन्त्रिवर्गपुतिः ।
क्षेत्रयानविपुलिर्यदा भवेत्सोमसूनुवाचार्यं गतः शिखी ॥५८॥

Sloka 58.—Misery, sorrow, quarrel, perplexity, shaking in the body, association with unfriendly people, and loss of lands and vehicles are to be expected during Ketu's interval in Mercury's Dasa.

देवविप्रगुरुपूजनक्रिया दानधर्मपरता समागमः ।
वस्त्रभूषणसुहृत्सुतिर्मनोबोधनायुषि समागते सिते ॥५९॥

Sloka 59.—Adoration of Gods, Brahmanas and reverend seniors, offering of acceptable presents, devotion to duty conformable to religion and morality, addition of clothes and ornaments and meeting of friends will mark Sukra's interval in the Dasa of Mercury.

हेमविद्रुमतुरङ्गवारणप्राप्तिं भवनमन्नपानयुक् ।
भूपतेरपि च पूजनं भवेद्भानुभुक्तिषु बुधायुषि गते ॥६०॥

Sloka 60.—Gold, coral, horses, and elephants will be got and secured in a house there will be good food and drink and honour from the sovereign. All these may be expected in the Sun's Bhukti in Mercury's Mahadasa.

मस्तकव्यसनमक्षिपीडनं कुष्ठदद्रुबहुकण्ठपीडनम् ।
प्राणसंशयदुर्मतिर्नृणां भवेच्छायुषि भवति शीतदीधिते ॥६१॥

Sloka 61.—Head ache, eye-complaint, trouble through leprosy ringworm, severe pain in the neck, and even danger to life dog the footsteps of a person during the Moon's interval in Mercury's Mahadasa.

अग्निभीतिरपि नेत्रजा व्यथा चौरजं भयमतीव दुःखिता ।
स्थानहानिरथ वातरोगितः शायुषि हरति भेदिनीसुते ॥६२॥

Sloka 62.—Danger from fire, trouble to the eye, fear of thieves excessive misery, loss of position and

windy diseases are what a person may expect during Kuja's Bhukti in Mercury's Mahadasa.

मानहानिस्थानभ्रंशकलत्रः स्वजनयोऽग्निविषतोयभयम् ।
मलकाशिरोऽक्षिरुजं तीव्रं चीनस्थिमन्दशां गते ऽसुरे ।६३॥

Sloka 63.—Loss of honour or a fall from one's position, destruction to one's own self (or loss of wealth ?), danger from fire, poison or through water head ache eye-complaint or trouble in the belly, mark Rahu's Bhukti in Mercury's Mahadasa.

स्वाधिपाद्यमयविच्युतिभवेद्वारिरिद्विरवनीपसत्कृतिः ।
धर्मतिक्षितपतौ सुमुद्रमो दैवमन्त्रिणि विधौ दशां गते ॥६४॥

Sloka 64.—Freedom from sickness, destruction of enemies cessation of fear success in religious devotion, honour from the sovereign, success in moral duty, and wealth of penance mark Jupiter's Bhukti in Mercury's Mahadasa.

धर्मवर्मपरिहानिकलत्रैः सर्वकार्यविफलत्वमुदिग्नम् ।
वेन्यवातजनिता वपुरुग्रोधनादपि समागमेऽसिते ॥६५॥

Sloka 65.—Heavy loss of wealth and religious merit, failure in all business, diseases arising through (disorders of) phlegm and wind will mark Saturn's Bhukti in Mercury's Mahadasa.

केतोः

रिपुजनकलहं मुहुर्विरोधं स्वजनकलत्रं ज्वरं ज्वराङ्गदाहम् ।
गमनपरभाषि विजनाशां तिलिनि लवेन दशां गते स्वकीयाम् ॥६६॥

Sloka 66. When Ketu has his interval in his own Mahadasa, a person has to apprehend quarrel with enemies, misunderstanding with friends, hearing of bad words, burning sensation in the limbs due to fever, intrusion to other's houses and destruction of wealth.

[illegible]

Sloka 67 Quarrel with a great Brahmin, misunderstanding with one's wife and even with his own relations, birth of a daughter, humiliation, and annoyance from others are what one should be prepared for in Sukra's Bhukti in Ketu's Mahadasa.

[illegible]

Sl. [illegible] Death of a revered elder, fever, misunderstanding with one's relation, gain through foreign travel, fight, and a rebellion for no king, diseases caused by phlegm and wind are likely to crop up during the Sun's interval in Ketu's Dasa.

[illegible]

Sl. [illegible] 69 Windfalls and unexpected loss of wealth, separation from one's son, a protracted delivery that engenders much sorrow, acquisition of servants and female children, all these are to be looked for in the Moon's Bhukti in Ketu's Dasa.

[illegible]

Sloka [illegible] Quarrels with the members of one's own family, destruction of one's relations, danger from serpents, thieves and fire, and trouble from enemies are what a person has to incur during Kuja's Bhukti in Ketu's Dasa.

[illegible]

Sloka [illegible] Quarrel caused by enemies, danger from the sovereign, fire, the eyes and serpents, remarks from

wicked people, working spells for the injury of another person (मन्त्रादि), are to be expected in Rahu's Bhukti in Ketu's Mahadasa.

सुतवरजनमं कुरेन्द्रपूजा धरणिधनाप्तिवपायनार्थसिद्धिः ।
धनचयजनमं महीशमानो भवति गतेऽस्य गुरौ शिखीन्द्रभागे ॥७२॥

Sloka 72—Birth of a very good son, adoration of the chief of Gods, income through lands or finding of a treasure, money through acceptance of presents, influx of a large sum of money and honour from the sovereign may be looked for in Jupiter's Bhukti in Ketu's Dasa.

परिजनविपत्तिं परोपतापं रिपुजनविग्रहमङ्गहानिं च
धनपरिपतिं वधाकुरायां गतवति सूर्यसुते शिखाग्रभागे ॥७३॥

Sloka 73—Trouble to, or from, servants, annoyance to or from others, quarrel with enemies and the breaking of some limb thereby, loss of money and loss of position are, say the wise, to be expected in Saturn's Interval in Ketu's Mahadasa.

सुतवरजनमं बधुप्रशस्तिः क्षितिधनसिद्धिरतीव्रपीडा ।
पशुहरिविहतिर्मनोज्ञ दृष्टा विधति बुधे शिखियत्सरान्तराले ॥७४॥

Sloka 74. Birth of a very good son, appreciation from a big wealthy lord, monetary gain from lands, trouble from the chief of the enemies, loss in cattle and loss in agricultural operations are to be expected in Mercury's Bhukti in Ketu's Mahadasa.

शुक्रस्य

वसनभूषणवाहनगन्धमाल्यशयनसुखैः प्रमदासुखसंपदः ।
धृतिसुतिः क्षितिपाकमकल्मषो भृगुसुते सदशां प्रविशत्यपि ॥७५॥

Sloka 75—Clothing, ornaments, vehicle perfumes and the like and comforts of the couch will a person have in plenty besides bodily splendour and wealth from the sovereign in Sukra's Bhukti in Sukra's Mahadasa.

नयनकुक्षिकपोलगदोद्भवं क्षितिसुतो भयमस्ति शरीरिणाम् ।
गुरुकुलोद्भवबान्धवपीडनं भृगुसुतायुषि भानुमति स्थिते ॥७०॥

Sloka 70. In the Sun's Bhukti in the Dasa of Venus a person becomes liable to diseases affecting the eyes, the belly and the cheeks, danger from the sovereign and trouble from elders members of his family and other relations.

नखशिरोरुगवक्षतिसङ्कटं पवनरोगसुखनर्वविनाशनम्
प्रबलिगुल्मकफज्वरकर्णदं सितकपोदुनि तत्र हिमस्थिते ॥७१॥

Sloka 71. When the Moon has her interval in the Dasa of Venus a person suffers much pain from a disease due to an inflammation in the nails, head and teeth, sickness arising from wind and loss of wealth or fortune through diarrhoea, a sense of the approach of consumption.

रुधिरपित्तगदार्तिसमाश्रयः कनकताम्रवनिलाभकरः
युवतिहृत्कमुखप्रमथिस्मृतिर्हृदयबाहुभयकरणी कुजे ॥७२॥

Sloka 72. Trouble through flow of blood and bile, acquisition of gold and copper, acquisition of lands, seduction of a young female and loss of one's appointment are what may be expected in Kuja's Bhukti in the Dasa of Venus.

निधिप्रभवः सुतलाभकरो गुरुवाक्यजलप्रजनप्रियबन्धनम् ।
वहनकोदधिवाङ्मयपीडनं सुमतिवेधनवस्त्रसुखं ॥७३॥

Sloka 73. Acquisition of a treasure, birth of a son, good news, honour to or from relatives, imprisonment of enemies and injury from fire, thieves and poison may be expected in Rahu's Bhukti in the Mahadasa of Venus.

विविधधर्मसुरंगनमस्किता भवति कान्यजयामहगाम ।
विविधराज्यसुखं च शरीरिणां कविदशाहति कामुकमानके ॥७४॥

Sloka 80 —Performance of one's various religious duties, worship of gods enjoying the company of his wife and children, and enjoyments derivable from his position of authority will mark the Bhukti of Jupiter in the Mahadasa of Venus.

[illegible]

Sloka 81 Honour from the city fathers, the military or police or from the sovereign acquisition of an excellent damsel, influx of wealth and various materials, utensils and comforts requisite for enjoyment will mark Saturn's Bhukti in the Mahadasa of Venus.

[illegible]

Sloka 82 During Mercury's interval in the Dasa of Venus, a person secures the comfort of his sons, will have happiness on a large scale, great power and fame and destruction of enemies but he will be troubled by sickness through diseases arising from wind and bile.

[illegible]

Sloka 83 During Ketu's Bhukti in the Mahadasa of Venus, a person will be destitute of children and happiness will suffer much from danger through fire he will further suffer losses and disease in some limb, and will associate with courtezans.

[illegible]

इति श्रीमन्महेश्वरविरचितायां फलदीपिकायां [illegible]
[illegible]

Sloka 84.—What has been stated as the effect in each of the Bhuktis of a Dasa should be so declared as to suitably fit in with the person's caste, status, occupation etc. In a similar way should results be attempted for each Antara or Antarantara or the effects may also be foretold after guessing correctly the particular Dasa then ruling by means of the characteristics revealed (exhibited) at the time in the native's person by the elements (Panchabhutas Fire, Air Ether Water and Earth) through Eyes, Touch, Ears, Face and Nose, or by hearing the words emanating at the time.

Thus ends the 21st Adhyaya on the "Sub-Divisions of Dasas, viz., Bhuktis, Antaras, Antarantaras etc." in the work Phaladeepika composed by Mantreswara.

॥ द्वाविंशोऽध्यायः ॥

॥ कालचक्रम् ॥

ऋक्षादितः पादचयेन मेषाद्यमीनांशकान्तं क्रमशोऽपसव्यम् ।
कोणाद्यवान्तं गणयेच्च सव्यमार्गेण पादक्रमशोऽजतारात् ॥१॥

ADHYAYA XXII

Sloka 1. The triad of stars reckoned from Aswini should be cast by quarters in the अपसव्य (Apasavya) or प्रदक्षिण (Pradakhina) order from Mesha to Meena among the 12 Rasis to which the Navamsas composing the traid belong Again, the 12 quarters of the triad reckoned from Rohini are to be assigned to the 12 Rasis counted from Vrischika to Dhanus in the सव्य (Savya-reverse, अप्रदक्षिण · Aprodakhina or anti-clock wise) order

पदं भुवाक्षापसव्यं च सव्यं भानि त्रीणि त्रीणि विचारक्रमेण ।
तद्राशीन्यस्योक्तवर्गैर्दशा स्यादेवं प्राहुः कालचक्रे महान्तः ॥२

Shloka 2 Thus are the triads of stars reckoned in their order from Aswini to be distinguished as अपसव्य Apasavya and सव्य Savya. The years assigned to a planet constitute the Dasa-period of the Rasi owned by that planet. This is the peculiarity in the कालचक्र Kalachakra system say the wise.

> अङ्गः पञ्च त्रिभिर्नन्दैर्नवभिर्दशभिर्दशे दशान् ।
> विधाकरादिकस्यैषा शुभाशुभविधेयम् ॥३॥

Shloka 3 5, 3, 7, 9, 10, 16 and 4 are the numbers representing the [illegible] in years respectively of the seven planets reckoned from the Sun, and are the means (sources) to [illegible] the good and bad effects.

> एकादशाद्यादिकदशकाद्यं वाक्यानि एकादिपदादि कानि ।
> एकादिभिर्वर्णजनैर्नमिभवार्थं सर्वाक्षरैः पञ्चपदाद्यम् ॥४॥

Shloka 4 In the Kalachakra system consisting of Dasas, Apaharas etc. I shall now expound the formulae for the several Nakshatra padas from Aswini onwards. Every such formula consists of nine syllables indicating by their number, as per कटपयादि Katapayadi nomenclature, the particular Rasyapaharas comprising the Dasa of the Nakshatrapada under consideration, and consequently the total life period appertaining thereto by means of the years allotted to the several Rasi owners.

> तीक्ष्णं मेषो द्विजं वृषभस्तु मिथुनं कर्कटं च सिंहं च ।
> कन्यातुलिकवृश्चिकधनुषी मकरं च कुम्भं च मीनं च ॥५॥

Shloka 5 For those born in the first पाद (Pada) of Aswini the first sub-period belongs to Mesha-Mars, the second to Vrishabha-Venus, the third to Mithuna-Mercury, the fourth to Karaka-Moon, the fifth to Simha-Sun, the sixth to Kanya-Mercury, the seventh to Tula-Venus, the 8th to Vrischika-Mars and

the 9th to Dhanur-Jupiter For the 2nd पाद (Pada) of Aswini, the sub-periods are owned by (1) Makara-Saturn (2) Kumbha - Saturn (3) Meena - Jupiter (4) Vrischika Mars (5) Tula Venus (6 Kanya Mercury 7) Kataka Moon (8) Simha Sun and (9) Mithuna-Mercury For the 3rd पाद (Pada) of Aswini the sub-periods belong to (1 Vrishabha-Sukra 2) Mesha Kuja 3 Meena-Guru (4) Kumbha Sani 5) Makara-Sani (6) Dhanur-Guru (7 Mesha-Kuja (8) Vrishabha Sukra and (9) Mithuna Budha For the 4th पाद Pada) of Aswini, the sub-periods are owned by (1) Kataka Chandra (2) Simha-Ravi 3) Kanya Budha 4) Tula Sukra (5) Vrischika Kuja (6) Dhanur Guru (7) Makara Sani (8 Kumbha-Sani and (9 Meena-Guru.

कालचक्रेषु गौरीपुत्रं क्रमविचारो गोयुक्तेषम् ।
सौरचिन्तनचेद्दाहस्तो भौमयुक्तः पुनर्भोगादिः ॥६॥

Sloka 6.—For the 1st पाद (Pada) of Bharani the several sub-periods are (1) Vrischika-Kuja (2 Tula Sukra (3 Kanya Budha (4 Kataka Chandra (5) Simha-Ravi (6) Mithuna Budha (7 Vrishabha-Sukra (8) Mesha-Kuja and (9) Meena Guru.

For the 2nd पाद (Pada) of Bharani, the sub-periods are (1) Kumbha-Sani (2) Makara Sani 3) Dhanur Guru (4) Mesha Kuja 5) Vrishbha-Sukra 6 Mithuna-Budha 7) Kataka-Chandra (8) Simha - Ravi and (9) Kanya-Budha

For the 3rd पाद (Pada of Bharani, the sub-periods are (1 Tula-Sukra 2) Vrischika Kuja 3) Dhanur Guru 4 Makara-Sani (5) Kumbha Sani (6) Meena-Guru (7) Vrischika Kuja 8) Tula-Sukra and 9) Kanya Budha.

The sub-periods of the 4th पाद (Pada) of Bharani are (1 Kataka Chandra 2) Simha Ravi (3) Mithuna-

Budha 4) Vrishabha-Sukra (5) Mesha-Kuja (6) Meena-Guru (7) Kumbha Sani 8) Makara Sani and 9) Dhanur Guru.

[illegible]

Note 7.—The formulas for Aswini and Bharani are as described above. The four formulas given for the four Padas of Aswini will also respectively apply to the four Padas of Krittika in the [illegible] (Apasavya [illegible] Pradakshina triad. The formulas for Rohini and Mrigasiras in the [illegible] (Savya) triad are stated in the next two Sloka and the four formulas given for the four Padas of Mrigasiras should also be used again for the four Padas of Ardra.

[illegible]

Sloka 8.—The sub-divisions for the 1st [illegible] (Pada) of Rohini are (1) Dhanur-Guru 2 Makara-Sani (3 Kumbha-Sani (4) Meena-Guru (5) Mesha-Kuja (6) Vrishabha-Sukra 7 Mithuna Budha (8 Simha-Ravi and (9) Kataka-Chandra.

For the 2nd [illegible] (Pada) of Rohini, the sub-periods are (1) Kanya-Budha (2) Tula-Sukra (3) Vrischika-Kuja (4) Meena-Guru (5) Kumbha Sani (6) Makara Sani (7) Dhanur-Guru (8 Vrischika Kuja and (9) Tula-Sukra.

For the 3rd [illegible] (Pada) of Rohini the sub-periods are (1) Kanya-Budha (2 Simha-Ravi (3 Kataka-Chandra (4) Mithuna Budha (5) Vrishabha-Sukra (6 Mesha-Kuja (7 Dhanur Guru (8) Makara Sani and (9) Kumbha Sani.

The 4th [illegible] (Pada) of Rohini has the following sub-periods (1) Meena-Guru (2) Mesha Kuja (3) Vrishabha-Sukra (4) Mithuna-Budha 5. Simha Ravi (6) Kataka-

Chandra (7) Kanya - Budha (8) Tula - Sukra and (9) Vrischika-Kuja

मकरनिधिर्वा सूर्यांशको गोरथवी मकरं धारम् ।
गोधिवलीयं वाणीशको वीहसिंहाधुमोगी रवया ॥९॥

Sloka 9.—For the 1st पाद (Pada) of मृगशिरस् (Mrigasiras), the sub-periods are (1) Meena-Guru (2) Kumbha-Sani (3) Makara-Sani (4) Dhanur-Guru (5) Vrischika-Kuja (6) Tula-Sukra (7) Kanya-Budha (8) Simha-Ravi and (9) Kataka-Chandra

The sub-periods for the 2nd पाद (Pada) of मृगशिरस् (Mrigasiras) are (1) Mithuna-Budha (2) Vrishabha-Sukra (3) Mesha-Kuja (4) Dhanur-Guru (5) Makara-Sani (6) Kumbha-Sani (7) Meena-Guru (8) Mesha-Kuja and (9) Vrishabha-Sukra.

The 3rd पाद (Pada) of मृगशिरस् (Mrigasiras) has the following sub-periods (1) Mithuna-Budha (2) Simha-Ravi (3) Kataka-Chandra (4) Kanya-Budha (5) Tula-Sukra (6) Vrischika-Kuja (7) Meena-Guru (8) Kumbha-Sani and (9) Makara-Sani.

The sub-periods for the 4th पाद (Pada) of मृगशिरस् (Mrigasiras) are (1) Dhanur-Guru (2) Vrischika-Kuja (3) Tula-Sukra (4) Kanya-Budha (5) Simha-Ravi (6) Kataka-Chandra (7) Mithuna-Budha (8) Vrishabha-Sukra and (9) Mesha-Kuja.

नक्षत्रपादेशभवदो संभुक्ता पूर्वा दशा तत्पतिवर्षमाना ।
पूर्वोक्तपाकक्रमतोऽत्र विचारकेषांविदेयं मतमाकुरुध्वं ॥१०॥

Sloka 10.—The initial Mahadasa of a life belongs to the lord of the Rasi owning the Nakshatra Pada occupied by the Moon at the time of birth, being so much of the Rasi-Mahadasa as corresponds to the Ghatikas that yet remain of the Nakshatra pada and the order of Mahadasas follows the natural order of the

Nakshatra padas reckoned from the aforesaid one. This is the opinion, say the sages, held by some (astrologers).

[illegible]

[illegible] (11)

Slokas 11.—There are a number of formulas each composed of a number of mnemonic syllables referring to the several Nakshatra padas beginning with the first pada of Aswini and giving Rasis in a certain order. It is with reference to the order of Rasis in these formulas that the Rasi Mahadasas of which a life is to consist should be determined. The वाक्यक्रम Vakyakrama (method) of one school, say, should be adhered to.

वाक्यक्रमे [illegible] मनुकाख्यस्वरूपिणि

[illegible] (12)

Sloka 12.—In the order of Rasis वाक्यक्रम (Vakyakrama), the junctions at the end of Kataka, Vrischika and Meena give rise to 1, मनुकाख्यि Manduka (sati), (2) [illegible] (Aswa, or [illegible]) To agitation and 3 [illegible] (Simhavalokana) respectively and the Dasas at those intervals cause woeful effects.

[illegible]

[illegible] (13)

Sloka 13.—The Apahara or Bhukti of any of the planet constituting a Mahadasa is thus obtained. Find out the particular mnemonical syllable (out of the nine syllables) composing a formula whose Bhukti is wanted and find out the owner of the Rasi signified by that syllable. Multiply the number of years assigned to this planet by the number of years fixed for the planet whose Mahadasa is under consideration and divide the product by the total number of years constituting the entire Ayus of the formula or Chakra. The quotient in years, etc. will represent the sub period required.

यावयेषु यावत्संख्या प्रमाणं यत्रकेन तावत्परमायुरत्र ।
यथावलीकं सवनं गणेन तुल्यः पुनर्व्यस्तमुदीरितं तत् ॥१४॥

॥ इति कालचक्रदशा ॥

Sloka 14. The total number of years indicated by the sum of the nine mnemonical syllables of any formula represents the number (in years) of Parama Ayus for that formula. Thus, the Paramo Ayus in years for the 12 Rasimsas reckoned from Meshamsa in an अपसव्यचक्र (Apasavya Chakra), will be 100, 88, 83 and 86 repeated thrice, while those for the 12 Rasimsas reckoned from Vrischika in a सव्यचक्र (Savya Chakra) will be the same but in the reverse order, that is, 86, 83, 88 and 100 repeated thrice.

For more about [illegible] see [illegible] pp. [illegible] to 100.

॥ उत्पन्नाधानमहादशा ॥

महादशासु यत्फलं प्रकीर्तितं मया पुरा ।
तदेव योजयेद्बुधो दशासु चैवमादिषु ॥१५॥

Sloka 15. Whatever effects have been declared before by me in the case of the several Mahadasas, the same should be stated by a wise astrologer in the case of these Dasas also.

जन्मर्क्षात्परतस्तु पञ्चमभवाऽधोऽपन्नसंज्ञा दशा
स्याद्धानवशाऽन्यतोऽष्टमभवा दशान्महाख्या दशा
मासामेव दशावसानसमये मृत्युप्रदा स्याद्गुणां
स्वस्थानस्थसमस्तुषा त्रिवभपर्यन्तदायान्तिमे ॥१६॥

Sloka 16. Ascertain the 5th, the 8th as well as the 4th star from जन्मर्क्ष (Janmarksha), *i.e.*, the star occupied by the Moon at the time of a person's birth. Cycles of Dasas are calculated from every one of these as the

starting point. The Dasa counted from the 5th is called उत्पन्न (Utpanna), that from the 8th, अधान (Adhana) that from the 4th, Mahadasa. If the Dasas in these cycles have their ends tallying with each other or with the end of the Dasa taken in the same order from जन्मर्क्ष (Janmarksha), etc., giving the same number of years, months, etc., it is a sign that the life of the person concerned is to end with the Dasa. In the case of people endowed with short, long and medium lives, the death will happen at the close of the Dasa of the 3rd, the 7th and the 5th stars respectively counted from the natal stars they being called विपत्तारा, वधतारा and प्रत्यक्तारा.

॥ निसर्गदशा ॥

एकं द्वे नव विंशतिर्विकृती पञ्चाब्दकानां क्रमा
भान्वारेन्दुजगुरुज्ञभृगुदिनेशार्कीणां क्रमात् ।
एवं स्वैः सुफलाद्विलग्नजनितैः पश्चिंदशायाः क्रमा
दन्ते जन्मदशा भुवंति यवना मेऽन्यान्ति केचिन्मता ॥२७॥

Sloka 27 1, 2, 9, 20, 10, 20 and 50 are the figures indicating the number of years prescribed respectively for the Moon, Mars, Mercury, Venus, Jupiter, the Sun and Saturn in the नैसर्गिकदशा (Natsargikadasa) system. The Dasas play their part in the order given here according to the natural strength of the planets concerned. The Yavanas are of opinion that the Lagna Dasa which is hereafter comes after these Dasas. But others do not approve of this method.

॥ अंतर्दशा ॥

त्रिसीहत्य भवेद्दशा वसुजिनेत्यब्दिक्षमाभुक्तका
भाशाब्धिहताब्दमासदिवसा सत्यादितेऽन्तर्दशा ।
चक्रिभुक्तगते त्रिसङ्गुणभेदं स्वांशत्रिभागोत्तमे
द्विघ्नं भौमगतेऽर्धमप्यथ दलं भौमे सितार्की विना ॥२८॥

Sloka 19.—The signs, degrees, minutes, etc. of a planet should be converted into minutes, and as many multiples of 2400 as may be found necessary should be subtracted from the same. The remainder represents the Ayushkalas of the planet. The same should be divided by 200 (भाषा भाग —भाषा = 10 or 0, भ = 0, भ/भ = 2). The quotient gives the number of years, months and days in the अमावयदाय (Amavyardaya) contribution towards the span of life by a planet according to its Degree, etc., according to Satyacharya. If the planet be retrograde or in exaltation, the quotient has to be trebled. If the planet be in his own Rasi or Navamsa, decanate or Vargottama, the Ayurdaya has to be doubled; if in depression, it has to be reduced by half. If the planet be eclipsed, then also the reduction is half. But this last reduction will not apply to Venus and Saturn.

[जिन = 24 (see Monier Williams' Dictionary)]. अर्थात् जिन = 2400. There are 24 Tirthankaras or saints among the Jains.

अर्थात् विक्रमेषुपणिभात्षड्भालोऽभावायुष्कता
हिन्नाभावस्तु दर्शे तथा इतिति वर्धनो बहुभोगकले ।
लग्नोच्चे त्रिगुणे द्विगा द्विगिगुणं अस्तायनेन दशा
अस्तायाद्धलता वक्रिमुदयनेऽस्तायापि तुल्यानि च ॥१९॥

Sloka 20.—When malefic planets occupy the 6 Bhavas counted backward from the 12th, the whole, a half, a third, a fourth, a fifth and a sixth respectively of their Ayurdaya is lost. When benefic planets occupy such positions, the loss is half of that incurred in the case of malefic ones. When several planets are in a Bhava, only the strongest of them causes a reduction in the Ayurdaya. All planets except Mars lose a third of their Ayurdaya when in inimical houses. The number of years contributed by the Lagna according

to Satyacharya's view corresponds to the number of its Navamsas that have risen. Even if the Lagna be strong or of medium strength, the same rule holds.

सत्योक्तदेशो वरमत्र किन्तु कुर्वेन्त्ययोग्यं बहुगर्भगाभिः ।
आचार्यकं त्यत्र बहुप्रतारकं न युक्तिमद्देव कार्यम् ॥२०॥

Sloka 20. The rule of Satyacharya is preferable (to that of Jivan Jivan by Maya or Jeevasarman). But some make the process inconsistent and unwarrantable by a series of multiplications. The decision of the Acharyas (Satya and others) is to be followed.

(1) When several multiplications crop up, only one and that the highest, is to be gone through.

[illegible] and the relinquishable portions. [illegible] Vyavasaya is not [illegible] [illegible] [illegible]

the Sun onwards (in their highest exaltation point) are respectively 19, 25, 15, 12, 15, 21 and 20. All the reductions should be gone through as before. When a malefic planet is present in the Lagna, take only the minutes, seconds, etc. indicating the Lagna leaving out the signs. Multiply the total Ayus by this and divide by 360. The whole Ayurdaya should be reduced by this result. If the Lagna be aspected by a benefic, the period to be subtracted will be only half of the above result. So say those well versed in the Ayurdaya system.

लग्नदशांशसमां यत्रायुर्दशा तदस्ति पिण्डाख्ये ।
कथयन्ति यदि लग्नं राशिसमं वाऽपि सांशोत्था ॥२२॥

Sloka 22. In the पिण्डायुर्दाय (Pindayurdaya) system, when the Amsa Lagna Navamsa is strong, the Lagna Ayus (or Lagna Dasa) corresponds to the Lagna Navamsa. When the Lagna Rasi is strong, the number of years for Lagna Ayus corresponds to the number signified by the Rasi, etc., counted from Mesha, and not the Lagna Navamsa.

ह्रासं नीचेऽर्धमृणं व्याप्तौ प्रोक्तवर्षमुच्चगृहे ।
पिण्डादौ ग्रहलग्ने प्राहैवाराशिक विज्ञम् ॥२३॥

Sloka 23. The years assigned to the several planets in Sloka 21 supra are to be adopted in full when they are in exaltation. When a planet is in its depression point, the period assigned is reduced by half; when it occupies an intermediate position, the reduction is to be proportionate, say the wise.

पिण्डाख्यमायुर्यदते प्रधानं मणित्थकौटिल्यमयादयश्च ।
एतच्च सम्मिश्रयदुद्रुमो वराहमूर्यस्य तथैव वाक्यम् ॥२४॥

Sloka 24. The पिण्डायुर्दाय (Pindayurdaya) system is advocated as the best by Manittha, Chanakya, Maya

and others But Satyacharya has pronounced this method to be faulty and Varahamihira also has made similar pronouncement

सूर्यादिकानां समनेन जीवनर्मा स्वरांशं परमायुषोऽत्र ।
अन्यापि सर्वं हरणं विधेयं पूर्णांकवत्सप्तदशाभवीह ॥२५॥

Sloka 25 Jeevasarman laye down in accordance with his own doctrine that the maximum period of life given by each planet from the Sun onwards is 1/7th of the maximum aggregate period (120 years and 5 days) In this Ayurdaya also all the reductions are enjoined The Lagna Ayus also should be calculated in the same way as in the other systems

नृणां द्वादशवत्सरा दशहता आयुःप्रमाणं परै
राख्यातं परमं शतेन्द्रियगणे वासरैरेतितम् ।
केचिच्चन्द्रसहस्रदर्शनमिह प्रोक्तं बुधैः किन्तु व-
द्वेदोक्तं शरदः शतं हि परमायुर्वर्षमाकलहे ॥२६॥

Sloka 26 The full period of life in the case of men has been declared as 120 years (12×10) by some. Others there are who have stated that the full life period will be the time taken by Saturn to make 3 complete revolutions (in his orbit). There is a third school who say that the full life-period of a man is the time taken by the Moon for making 1000 revolutions But we are of opinion that the full period of man's life in this Kaliyuga is only 100 years as stated in the Vedas.

सूर्यादिदेवेन्द्रकलामधिकत्वतः स्याद्दशादौ ततोऽन्या
तत्रेन्द्रादिस्थितानामिह बहुषु पुनर्वीर्यतो वीर्यसाम्ये ।
सूर्यत्वर्वेपवातु प्रथमभिनवशाखोभिनस्वण्डसाम्ये
वीर्यं भिन्नत्व सन्धिग्रहनियतहतं मानसन्ध्यन्तरालम् ॥२७॥

Sloka 27.—Of the Lagna, the Sun and the Moon, whichever is strongest will have its Dasa first. Then will come the Dasa of the planets in its Kendra and other positions. When several occupy together any one of these positions the precedence will be given to the planet which predominates in strength. When they happen to be of equal strength that which gives a longer period, in years, of आयुर्दाय Ayurdaya, will have its turn first. When there is equality even in regard to the number of years of the आयुर्दाय (Ayurdaya) of the planets, that which rises first after being eclipsed by the Sun gets its Dasa prior to its fellows.

Example.—[illegible] आयुर्दाय [illegible] (Ayurdaya) [illegible] with the [illegible] planet [illegible] order of predominance [illegible] Dasa in [illegible] and the planets [illegible] 1) the [illegible] 2) the Sun 3) the Moon 4) Mars (5) [illegible] (6) Jupiter (7) Venus and (8) Saturn.

And the strength of any planet for this purpose is obtained by multiplying it the position by the distance of the planet from its nearest Bhava-sandhi and dividing the product by the distance between the भावांश (Bhavamsa) and one of its Sandhis.

अंशायुर्दायं लग्नबलात्तत्स्वामायुषि पिण्डायुर्दायम् ।
नैसर्गिकं चन्द्रबलात्तत्स्वामे यत्तत्पराभवति तीर्यस्तत्र ॥२८॥

Sloka 28.—अंशायुर्दाय Amsayurdaya is to be calculated upon the predominance in strength of the Lagna, पिण्डायुर्दाय (Pindayurdaya) upon the Sun's superiority in strength and नैसर्गिकायुर्दाय (Naisargikayurdaya) when the Moon's power is strongest. We shall now state what should be done when the three (Lagna, the Sun and the Moon) are of equal strength.

तेषां त्रयाणामिह संवृतिकृत् त्रिभिर्हृता संच दृशा प्रकल्प्या ।
तीर्णे द्वयोरेकयवं तयोः स्याद्वेजीवशर्मायुरमी बलानाः ॥२९ ॥

Sloka 29.—Add the three Ayurdayas and divide the sum by 3. The quotient will be the Ayurdaya required. If only two of them are strong, add the two Ayurdayas and take half the result. When all three planets are all weak, adopt the method as vocalised by Jeevasarman for finding out the Ayurdaya.

कालचक्रदशा क्षया चन्द्रराशौ बलान्विते ।
सदा नक्षत्रमानेन दशा बलवती स्मृता ॥३०॥

Sloka 30.—Kalachakra Dasa system ... to be resorted to only when the lord of the Navamsa occupied by the Moon is strong. The Dasa calculation as per Nakshatra method is always considered as the best.

समाः पञ्चदिनाढ्या मनुजकरिणां पञ्च च निशा
हयानां द्वात्रिंशत्खरकरभयोः पञ्चकुणि ।
विरूपा साम्यायुर्वृषमहिषयोर्षोडश शुना
स्मृतं कालाशीतिः शशकसहिता षट् च एरमम् ॥३१॥

Sloka 31.—The full period of life in the case of men and elephants is given as 120 years and 5 days, while in that of horses it is 32 years. In 25 in the case of asses and camels and 24 for bulls and buffaloes. Twelve years are allotted for dogs and 16 for sheep and the like.

ये धर्मकर्मनिरता विजितेन्द्रिया ये
ये पञ्चयज्ञजनपूरो द्विजभक्तकाः ।
लोके नरा दधति ये कुलशीलशीलां
तेषामिदं कथितमायुरदारधामि ॥३२॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां कालचक्रदशादि
द्वाविंशोऽध्यायः

Sloka 32.—This आयुस (Ayus) span of life has been

declared by wise men with respect o only those who are engaged in the practice of virtuous actions, who keep their senses under control, who eat wholesome diet, who are devoted to the Brahmins and the Gods and who preserve the land-marks of character and conduct peculiar to their high families.

This ends the 23rd Adhyaya of "Jaimaniya Jyotisa etc." in the work Chandrikaka compiled by Jaimaniyavara.

॥ त्रयोविंशोऽध्यायः ॥

॥ अष्टकवर्गः

गोचरमहवशान्मनुजानां यद्दुभागुमफलाभ्युपलब्ध्यै ।
अष्टवर्ग इति यो महदुक्तस्तत्साधनमिहाभिदधेऽहम् ॥१॥

ADHYAYA XXIII.

Sloka 1. -In order to ascertain the good and bad effects caused by the several planets in their transits through the Rasis of the zodiac, the Ashtakavarga has been very highly spoken of by the great sages, and I now set forth the mode of accomplishing it

Note. The meaning of अष्टकवर्ग is literally the group of 8 things. In other words, it is the combination of the good and bad positions of a planet with respect to the 7 planets and one lagna (8 in all). So it is a combination of the benefic and malefic dots in a planet's chart with reference to the positions of the 8 planets.

आलिख्य सम्यगुर्वि राशिचक्रं ग्रहस्थितिं तज्जननप्रवृत्ताम्
तत्तद्गृहर्क्षक्रमतोऽष्टवर्गं प्रोक्तं करोत्यक्षविधानमत्र ॥२॥

Sloka 2. Draw well on the ground the Rasi Chakra and post in the same in their proper places the several planets as they stood at the time of birth. Regulate the distribution of the beads in the manner directed in the

following Slokas, in the several Rasis, the reckoning in each case being made from the sign occupied by the particular planet for getting the Ashtakavarga.

पुत्रीयसप्तदशमिश्रितकर्कुजार्कजेभ्यो
शुक्राङ्कके सुरगुरोर्भगुजाक्षपाक्षी ।
शाक्रेमतीधनपरः रविरिष्टदोऽन्या
शीतोऽब्धमेन्दुदयभात्प्रभुताक्षपाद ॥६॥

Sloka 3 With reference to his Ashtakavarga the Sun is declared exceedingly auspicious in the 1st, the 2nd, the 4th, the 7th, the 8th, the 9th, the 10th and 11th places from himself, Mars and Saturn, in the 5th, the 6th, the 9th and 11th places from Jupiter, in the 6th, the 7th and the 12th places from Venus, in the 3rd, the 5th, the 6th, the 9th, the 10th, the 11th and the 12th from Mercury, in the 3rd, the 6th, the 10th and the 11th places from the Moon and lastly in the 3rd, the 4th, the 6th, the 10th, the 11th and the 12th places from the Lagna.

गीतालौ शनके रवेः कलितसाक्षिके तुवारयुते
भौमार्कागुचिते धनक्ष मृगवन्मासान्मितेषे बुधात् ।
भौमात्कीटसकञ्जनस्य भृगुजादृग्वाटमसिंहाजया
बन्धाद्राणचये तनोर्गतिनये चन्द्रः शुभो गोचरे ॥७॥

Sloka 4 The Moon is auspicious in the 3rd, 6th, 7th, 8th, 10th and 11th places from the Sun, in the 1st, 3rd, 6th, 7th, 10th and 11th places from herself, in the 2nd, 3rd, 5th, 8th, 9th, 10th and 11th places from Mars, in the 1st, 3rd, 4th, 5th, 7th, 8th, 10th and 11th places from Mercury, in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from Jupiter*, in the 3rd, 4th, 6th, 7th, 9th, 10th and 11th places from Venus, in the

* According to Varahamihira, 1st, 4th, 7th, 8th, 10th, 11th and 12th places from Jupiter

3rd, 5th, 6th and 11th places from Saturn and lastly, in the 3rd, 6th, 10th and 11th places from the Lagna.

सौम्यात्षोडशमित्रभे शिशिरगोर्लाभात्च भूमेः सुतात्
पुत्रीयात्सप्तमात्च चन्द्रतनयाद्द्वादशेत्रे गोप्यतोः ।
तत्पाकादि जितात्पदा कुजगतेः कोणात्सहायेनुको
वक्रात्वारकजीवतं नवेन् शिशिसुतः लेखदा गोचरे ॥५॥

Sloka 5. Mars is auspicious in the 3rd, 6th 8th, 10th and 11th places from the Sun, in the 3rd, 6th and 11th places from the Moon in the 1st 2nd 4th 7th, 8th, 10th and 11th places from himself, in the 3rd, 5th, 6th and 11th places from Mercury in the 5th, 10th, 11th and 12th places from Jupiter in the 6th, 8th, 11th and 12th places from Venus in the 1st, 4th, 7th, 8th 9th, 10th and 11th places from Saturn, and lastly, in the 1st, 3rd, 6th, 10th and 11th places from the Lagna.

सौम्यात्षोडशगं धने कुजगतेर्नीचाधिकक्षेत्रगोः
शेषो वक्र बलात्त्रयोः सुरबलस्त्रिस्त्रेषके मार्गगात् ।
गुरो गर्यवहाग्यके परहृतां दाशान् कलासुधा-
भूतेः प्राक्षुनि शाकके शशिसुतस्तत्र स्थितस्तेन्दुजः ॥६॥

Sloka 6.—Mercury is auspicious in the 1st, 3rd 5th, 6th 9th, 10th 11th and 12th places from himself in the 5th, 6th, 9th, 11th and 12th places from the Sun in the 6th, 8th, 11th and 12th paces from Jupiter in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from Saturn and Mars in the 1st 2nd 3rd, 4th, 5th, 8th, 9th and 11th places from Venus in the 1st, 2nd, 4th, 6th, 8th, 10th and 11th places from the Lagna and lastly, in the 2nd, 4th, 6th, 8th, 10th and 11th paces from the Moon.

मार्तण्डात्कलनामसत्रभवनिके चन्द्रात्तुमेलाटिके
भौमाद्भिक प्रभुसूनवाय कुरवः शिक्षाभवाक्षे बुधात् ।
पुत्री गर्भसदालके सुरगुरोः स्वाद्दिग्भवान्त्रे शनेः
धीमन्तो धनिकाः सितात्करिपिशोषे सिद्धिशिष्यं नयोः ॥२०॥

Stanza 7 Jupiter is benefic in the 1st, 2nd, 3rd, 4th, 7th, 8th, 9th, 10th and 11th places from the Sun; in the 2nd, 5th, 7th, 9th and 11th places from the Moon; in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from Mars; in the 1st, 2nd, 4th, 5th, 8th, 9th, 10th and 11th places from Mercury; in the 1st, 2nd, 3rd, 4th, 7th, 8th, 10th and 11th places from himself; in the 3rd, 5th, 8th and 12th places from Saturn; in the 2nd, 5th, 6th, 9th, 10th and 11th places from Venus; and lastly in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th places from the Lagna.

ज्ञात्तां दीप्तु रवेर्धिषोः पुरगयात्सम्पोस्त्रिपत्र नयोः
पौरे लाभगवाक्षिके कुजनयं मोहे धनेक्ष्य शुभोः ।
लोभलाक्षिके कुजात्रिसुलाभं ब्रह्मान्ती नये
वाणवमीकुटके गुरोर्धनलाभयोऽर्शी बुधु सौकरयः ॥२१॥

Stanza 8 Venus is auspicious in the 8th, 11th and 12th places from the Sun; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th places from the Moon; in the 1st, 2nd, 3rd, 4th, 5th, 9th, 9th and 11th places from the Lagna; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from himself; in the 3rd, 5th, 6th, 9th, 11th and 12th places from Mars; in the 3rd, 4th, 9th, 8th, 9th, 10th and 11th places from Saturn; in the 3rd, 5th, 6th, 9th and 11th places from Mercury; and lastly in the 5th, 6th, 9th, 10th and 11th places from Jupiter.

According to P. [illegible] the 3rd, 4th, 6th, 9th, 11th and 12th places from Mars.

रोचेशाशीतांशुजन्मर्क्षतो वेदस्थ शशी
शुभेशसुतो योगाद्विनाशिनश्चेतौ शुभकरः ।
शनाद्यारे शीतांशुजन्मर्क्षतो वाशुभकरात्
कवाद्यूनाद्यारे शुभ्र चरणे शुभकरः ॥९॥

Sloka 9.—Saturn is benefic in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from the Sun, in the 3rd, 6th and 11th places from the Moon, in the 3rd, 5th, 6th and 11th places from himself, in the 3rd, 9th, 6th, 10th, 11th and 12th places from Mars, in the 5th, 6th, 11th and 12th places from Jupiter, in the 6th, 8th, 9th, 10th, 11th and 12th places from Mercury, in the 1st, 3rd, 4th, 6th, 10th and 11th places from the Lagna, and lastly, in the 6th, 11th and 12th places from Venus.

इति निगदितमिदं वेदशब्दाभिधेयं
दशविधकथनविधानं शनिजस्य तत्र तु ।
उपचयगृहसंस्थानां गृहेषु
स्वचरणगृहगीतरश्मिसंबंधजस्य ॥१०॥

Sloka 10.—Thus have been described the benefic position of the rest are to be understood as malefic. The planets produce (to all beings) the effects even of these two preponderate in the Ashtakavarga calculations made from the Rasi they occupy at the time of birth. Good or bad is a remarkable measure in the above positions. That is a planet produces very good results when it passes through a Rasi that contains many benefic dots in its own Ashtakavarga chart. In their own, exaltation, friendly or Upachaya places, the planets invariably advance the benefic effect revealed by Ashtakavarga. In their depression, inimical or Apachaya houses, they generally fail to sustain whatever good effect may appear from the Ashtakavarga process.

Note — Good [illegible] with [illegible] dots and bad [illegible] with benefic dots [illegible] effects. In other words the results will be different.

For further [illegible] about the [illegible] [illegible] 17(2) of my [illegible] [illegible]

[illegible]

Sloka 1 — When all the Ashtakavargas have been prepared, if it be found that a Rasi is void of any benefic dot in a planet's Ashtakavarga, it indicates that the native will lose his life when the particular planet in his orbit transits that Rasi. If there should be one, two, three, four, five, six, seven or eight benefic dots, the effects will be: 1) destruction or loss, 2) expenditure, 3) loss, 4) fear, 5) accomplishment of the desired object, 6) acquisition of a damsel, 7) gain of wealth or property and 8) gaining a Kingdom or high Government position respectively.

[illegible]

Sloka 12 — Treating the several Rasis occupied by the planets at the time of birth as their respective starting points (Lagnas) benefic dots should be computed in 8 ways due to the counting by houses from each of the seven planets and the Lagna, and effects predicted for the several Bhavas counted from that planet through the dots contained in them.

[illegible]

Sloka 13 — Note the Rasi and Navamsa occupied by a planet at birth. When the planet is in its course

traverses through so much of the distance in that house, it produces the effects due to that Bhava—good or bad as the case may be.

> [illegible]
> [illegible]

Sloka 14.—When the Ashtakavarga (of any planet) has been computed, note the house that contains the highest number of benefic dots and what Bhava it represents, reckoning the house occupied by the Karaka planet as the Lagna or the 1st house. When a planet whether benefic or malefic transits that house it advances that Bhava, that is, will produce good effects. If otherwise, that is, when the planet transits a house containing a few or no benefic dots, the reverse will be the case.

> [illegible]
> [illegible]

Sloka 15.—When there are many planets simultaneously passing in their courses of transit through a certain Bhava containing also a good number of benefic dots in the Ashtakavarga of a planet they promote the interests of the Bhava in an intense manner, i.e., produce good results for the Bhava represented by it, the counting being reckoned from the house occupied by the Karaka planet whose Ashtakavarga is under consideration.

> [illegible]
> [illegible]

Sloka 16.—When a benefic dot exists in a Bhava in an Ashtakavarga, in order to definitely fix the exact time of its (benefic dot's) fruition, a Rasi is divided into 8 equal divisions and the divisions are allotted to

the planets and the Lagna according to their orbits and the effect will occur in the transit over the particular division owned by the planet that put forth the benefic dot.

॥ [illegible] ॥

[illegible]

Sloka 17—If you draw up a diagram consisting of nine parallel lines at equal intervals from east to west crossed by 13 parallel lines from north to south with the same intervals as before there will arise a table containing 96 squares in 8 rows comprising the results of each of the several Ashtakavargas.

For notes on [illegible] see the [illegible] Jataka[illegible] [illegible] p. 083

[illegible]

Sloka 18—The Lagna, the Moon, Mercury Venus, the Sun, Mars, Jupiter and Saturn are the lords of the divisions indicated in the eight rows extending from south to north of each sign, and every one of them yields the effect of the benefic dot appearing against it in any of the 12 houses when the planet whose Ashtakavarga is under consideration transits in the house the particular division of the planet yielding the benefic dot.

[illegible]

Sloka 19—Divide the Rasi into 8 equal divisions. The first division belongs to Saturn, the 2nd to Jupiter,

[illegible]

and so on according to their orbits. During a planet's transit over the last division, any benefic dot put forth by the Lagna attains its fruition.

सर्वेषाञ्च गृहिणेऽष्टकवर्गे तत्कालराशिस्थितबिन्दुयोगे ।
अष्टाविंशतिवाधिकबिन्दुयोगेऽप्युत्तमं तदूने अशुभं फलेन ॥२०॥

Sloka 20. When the Sarvashtakavarga contains the results of the Ashtakavargas of all the planets is computed by setting forth in each Rasi the sum total of all the figures for that Rasi in the seven Ashtakavargas, if it be found that any Rasi contains figures exceeding 28, it must be understood that planets in their transit over that Rasi produce good or auspicious effects. Any number falling short of that particular figure produces danger, or sorrow proportionately varying in intensity.

यावन्तस्तद्गृहिनकयोः शुभाशुभैस्या
यावन्तः सकलगणने हिबन्दुयोगो
इत्थं तद्गृहिनिजिगीषाधिके च तेषां
कल्याणं किमिति सुचितं वदेयाद् ॥२१॥

Sloka 21.—Find the number of benefic dots contained in the several auspicious houses reckoned from the Moon. Note also what planets occupy benefic houses counted from the Moon in the horoscope of the native and find the number of benefic dots in each of these houses. If the sum total in either of these above two cases exceed 28, the effect must be pronounced as good; if below that figure it will be bad.

कर्तुः कल्याणमनवाकलयग्रहाणां तत्काल्पवर्णकवितानविधानतश्च ।
यद्वद्योगवशतः शुभराशिगानां तत्स्थितिषु फलमुत्तमं विदध्यात् ॥

Sloka 22.—The Ashtakavarga figures are to be computed as per rules stated (in this chapter) with respect

to the positions of the planets (existing) at the birth time of any person. In that particular Rasi month Bhava etc signified by the sign containing the greatest number of benefic dots, one ought to go about anything auspicious when the planets concerned transit those houses.

पापोऽपि स्वगृहस्थश्चेद्भावस्य कुरुते फलम् ।
नीचारातिगृहस्थश्चेत्कुर्याद्भावस्य भङ्गकम् ॥२३॥

Sloka 23 Even a malefic will promote or advance the Bhava in which he is, if he should happen to be in his own house, while, if posited in his depression or inimical house, he will only cause its decline or ruin.

स्वोच्चस्थोऽपि शुभो भावहानिं कुर्यात्तमो यदि ।
सुखानपत्यं स्वोच्चस्थः पापी भावानुकूलकृत् ॥२४॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां अष्टकवर्गे
चतुर्विंशोऽध्यायः

Sloka 24 A benefic planet even if he be in his exaltation house will injure the Bhava he occupies if he should happen to own a Dusthana (6th, 8th or 12th). A malefic in exaltation will do good to the Bhava he occupies if he happens to own good houses.

Thus ends the 23rd Adhyaya on "Ashtakavarga" in the work Phaladeepika composed by Mantreswara.

॥ चतुर्विंशोऽध्यायः ॥

॥ होरासारोक्तवर्गफलम् ॥

अर्कस्थितात् नवमो राशिः पितृगृहं स्मृतम् ।
तद्राशिफलसंख्याभिर्भवेद्भोगविचिन्तकम् ॥१॥

Sloka 1 The 9th house reckoned from that occupied by the Sun is termed the father's. Multiply the

figure indicating benefic dots in that house by the figure denoting the शोध्यपिण्ड *(Sodhyapinda).

सप्तविंशहृताल्ब्धं नक्षत्रं याति भानुजे ।
तस्मिन् काले पितृक्षयो भविष्यति न संशयः ॥२॥

Sloka 2. The figure thus arrived at should be divided by 27. When Saturn transits through the asterism counted from Aswini indicated by this remainder, some thing untoward to the father will without doubt come to pass.

तत्त्रिकोणगते वाऽपि पितृतुल्यस्य वा मृतिः ।
संयोगे शोध्यदशायां शोध्यपिण्ड इति स्मृतः ॥३॥

Sloka 3 – Or, when Saturn traverses through an asterism which is trine to the aforesaid asterism, the demise of the father or one similarly situated will happen. The sum total of the figures remaining after the 2 reductions is known as शोध्यपिण्ड (Sodhyapinda).

लग्नात्तुर्येश्वरांशेशदशायां च पितृक्षयः ।
सुखनाथदशायां वा पितृतुल्यमृतिं वदेत् ॥४॥

Sloka 4 —The demise of the father or of one similarly placed may occur during the Dasa of the planet owning the Navamsa occupied by the Lord of the 4th house from the Lagna. Or, the same event may also happen during the Dasa of the planet owning the 4th house.

संशोध्य पिण्डं सूर्यस्य रन्ध्रभावेन यद्भवेत् ।
द्वादशोन हताल्ब्धेऽरादि याते दिवाकरे ॥५॥
तत्त्रिकोणगते वाऽपि मरणं तस्य निर्दिशेत् ।
एवं ग्रहाणां सर्वेषां चिन्तयेन्मतिमान्नरः ॥६॥

*After the Trikona and Rinadhipatya calculations have been made in any Ashtakavarga, the sum-total of all the remaining figures is called the शोध्यपिण्ड (Sodhyapinda) in that Ashtakavarga. *Vide* Sloka 3, *infra*.

Slokas 5 6. Multiply the शोध्यपिण्ड (Sodhyapinda) figure of the Sun's Ashtakavarga by the number of benefic dots in the 8th house from the Sun and divide the product by 12. When the Sun comes to the Rasi (counted from Mesha) indicated by the remainder, or its triangular sign, the demise of the father should be expected. A wise man should thus fix up with the help of all the other planets the demise in other cases.

> चन्द्रस्यष्टकवर्गे पिण्डं हत्वा भास्करोपचितम् ।
> हर्तो यातो भानुर्भात् पितुर्मरणमेवमन्येऽपि वा ॥७॥

Sloka 7.—The figure indicating the शोध्यपिण्ड (Sodhyapinda) in the Moon's Ashtakavarga should be multiplied by the number representing the benefic dots in the 4th house counted from that occupied by the Moon. The product should be then divided by 27. When Saturn transits the asterism (counted from Aswini) indicated by the remainder or its triangular star the demise of the mother may be expected.

> चन्द्रात्तुर्यात्तथाष्टमराशिगतौ द्वित्रसाधिते ।
> भानुर्यदाऽर्कभात्ते मिथुनात्तत्र पितुः मृतिः ॥८॥

Sloka 8. Find out the Navamsas occupied by the lords of the 4th and the 8th houses reckoned from the Moon. When the Sun transits through a position triangular to these the loss of the mother should be predicted. The father's demise should be similarly guessed by reckoning from the Lagna or the Sun instead of from the Moon.

> भौमाष्टकवर्गोपचितकलैर्भ्रातृजं वदेत् ।
> पुत्रात्मजकलैर्वंशजमर्कात् स भानुजश्च ॥९॥

Sloka 9.- In the Ashtakavarga of Mars, the number of brothers may be guessed by the number of benefic

dots in the 3rd house from Mars. Similarly, the number of relations or maternal uncles can be guessed from the number of benefic dots in the 4th house from Mercury in the Ashtakavarga of Mercury

गुरुचिन्तनमुत्तरस्थाने यावन्तो विद्यते फलम् ।
शत्रुनीचगृहं त्यक्त्वा शेषास्तस्यात्मजाः स्मृताः ॥१०॥

Sloka 10 Find how many planets have contributed benefic dots in the 5th house from Jupiter in Jupiter's Ashtakavarga. From that number take away as many benefic dots of planets as are occupying inimical or depression houses The remainder will represent the number of children one may have.

गुरोरष्टकवर्गे तु शोध्यशिष्टफलानि वै ।
क्रूरराशिफलं त्यक्त्वा शेषास्तस्यात्मजाः स्मृताः ॥११॥

Sloka 11 —In the Ashtakavarga of Jupiter, add up all the benefic dots remaining after the two reductions have been made, and from this sum take away the number of dots in the malefic Rasis What remains will represent the number of children the native will have.

फलाधिकं भृगोर्यत्र तत्र भार्याजनिर्वदि ।
तस्यां वंशाभिवृद्धिः स्यात्स्वे शीघ्रार्थसंक्षतिः ॥१२॥

Sloka 12.—In the Ashtakavarga of Venus, find out the Rasi that has the largest number of benefic dots. In the direction of quarter signified by that Rasi, if the wife should in that Rasi or Lagna, be born, increase of progeny through her is assured If the number of dots be low (small), wealth and progeny through her will be poor.

शोध्यशिष्टं शनेर्लग्नात्त्यक्त्वा रन्ध्रफलैः सुधीः ।
ज्ञात्वावशेषजं यावे यन्दे जीवेऽपि वा सुतिः ॥१३॥

Sloka 13.—In Saturn's Ashtakavarga, multiply the शोध्यपिण्ड (Sodhyapinda figure by the number indicating the benefic dots in the 8th house from the Lagna and divide the product by 27. When Jupiter or Saturn in his transit passes through the star (counted from Aswini) signified by the remainder, the demise of the native may be expected.

कलादिसप्तान्तकभेचयन्त्यायुर्विपत्तिस्तु तथार्कपुत्रात् ।
वाक्पत्रिसप्तान्तकलग्नि तस्मिन्नायो हि तयोस्समायुर्वयं ॥१४॥

Sloka 14.—(In Saturn's Ashtakavarga) add up the figures indicating benefic dots in the several houses from the Lagna to that occupied by Saturn both inclusive. Similarly add up the figures in the houses reckoned from Saturn to the Lagna both inclusive. In the years represented by these two figures should danger or destruction be expected.

लग्नाष्टकोत्थेन्दुभिरायुरं हन्यात् तथैवेत्यमेव ।
कालायुर्विज्ञानीयात्तथैवेहा तु कल्पयेत् ॥१५॥

Sloka 15.—The figure indicating the शोध्यपिण्ड (Sodhyapinda) (in the Ashtakavarga of Saturn) should be multiplied by the number signifying the benefic dots in the 8th house from the Lagna and the product divided by 27. The quotient will represent the total Ayus in years of the native. The time of demise may also be defined as before (*vide* sloka 13, *supra*).

॥ त्रिकोणशोधना ॥

त्रिकोणेषु तु कस्मिन्नं तत्रस्थं चिन्तु शोधयेत् ।
एकस्मिन् यत्रके शून्ये तत्त्रिकोणं न शोधयेत् ॥१६॥

Sloka 16.—Of the 3 signs in a Trikona group, find which sign contains the least number of benefic dots. The figures in the other two signs should be reduced

to that extent. If there be no dots in any sign, no such reduction need be made in the other two signs of the triangular group.

भवनत्रयमन्ये तु शोधयेदन्यमन्दिरम् ।
समत्वे त्रयाणामेषु सर्वं संशोधयेत्तदा ॥१७॥

Sloka 18.—If there be no dots in two of the signs of a group, remove the figure in the third. When all the three signs of a group have the same number of dots, remove all.

॥ एकाधिपत्यशोधना ॥

त्रिकोणशोधनं कृत्वा एकाधिपत्यकम् ।
भेत्रद्वये फलानि स्युस्तदा सञ्शोधयेत्सुधीः ॥१८॥

Sloka 19.—After performing the Trikona reduction, the Ekadhipatya reduction should be proceeded with. When both the houses owned by a planet contain benefic dots, then only this reduction should be made by a wise man.

ग्रहयुक्ते फलहीने ग्रहाभावे फलाधिके ।
ऊनेन सदृशान्यस्मिन् शोधयेद्गृहवर्जिते ॥१९॥

Sloka 20.—Of the two signs having a common lord, if one alone be occupied and contains less number of benefic dots than the number in the other, the figure in the latter is to be made equal to the former.

फलाधिके ग्रहैर्युक्ते अन्यस्मिन् सर्वमुत्सृजेत् ।
समग्रहगृहत्वे सर्वं संशोध्यमग्रहात् ॥२०॥

Sloka 20.—If one of the two Rasis having a common lord be occupied and contain more benefic dots than the other, remove the figure in the latter. If the two Rasis one of which is occupied, have the same number of benefic dots, remove the figure in the unoccupied Rasi.

उभाभ्यां ग्रहहीनाभ्यां समाभे सकले खचेत् ।
उभयोर्ग्रहसंयुक्ते न संशोध्यं कदाचन ॥२१॥

Sloka 21 If both the Rasis (having a common lord) be unoccupied and have the same number of benefic dots, remove both. If the two Rasis having a common lord be both occupied by planets, no reduction need be made

एकस्मिन् भवने शून्ये न संशोध्यं कदाचन ।
द्वावग्रहौ चेद्यन्यून तत्तुल्य शोधयेद्द्वयोः ॥२२॥

Sloka 22—If one of the two Rasis (whether occupied or unoccupied) have no benefic dots, then also there is no reduction If both the Rasis be unoccupied and have an unequal number of benefic dots, the greater figure is to be replaced by the less

शोध्यावशिष्टं संख्याप्य राशिमानेन गुणयेत् ।
ग्रहयुक्तेऽपि तद्राशौ ग्रहमानेन गुणयेत् ॥२३॥

Sloka 23—The net figures after the two reductions in the several signs are to be multiplied each into its Rasi factors राशिमान (Rasimana). The net figures in the Rasis that are associated with the Sun and other planets are to be multiplied by the appropriate planetary factors (or ग्रहमान–Grahamana)

॥ राशिग्रहगुणकारौ ॥

गोसिंहौ दशगुणितौ वस्त्रमिथुनतुलिमे ।
धनिकुम्भौ च सप्तभिः कन्यकामकरे शरैः ॥२४॥
शेषाः स्वमानगुणिता कर्किचापझषोक्षगाः ।
एते राशिगुणाः प्रोक्ताः पृथग्ग्रहगुणाः पृथक् ॥२५॥

Slokas 24-25.—In the case of the signs Vrishabha and Simha, the multiplier is 10, while it is 8 for Mithuna and Vrischika, 7 for Tula and Mesha, and 5 for Kanya and Makara. The multipliers for Karkataka, Dhanus,

Kumbha and Meena are 4 9 11 and 12 respectively. These are called Rasi multipliers. The Graha-factors are quite distinct (v. i. next Sloka).

बीजाद्गुरुकौजयोर्ज्ञानां दशाष्टसप्तपञ्चभिः क्रमाद्गुणिताः ।
गुणकाश्चान्ये सेषां राशिगुणाद्ग्रहगुणः पृथक्कार्यः ॥२९॥

Sloka 28. In the case of Jupiter, Mars, Venus and Mercury 10, 8, 7 and 5 are respectively the multipliers while in the case of each of the remaining planets, the multiplier is Mercury's figures viz. 5. The multiplication by the Graha factors should be effected separately, and should be treated as distinct from the Rasi multiplication.

एवं गुणित्वा तयोर्योगं सप्तभिर्गुणयेत्पुनः ।
सप्तविंशहृतात्तस्मात्तत्कर्मायुश्च जायते ॥ ५२३८

Sloka 27.—After thus multiplying and then adding the two products, the total should be again multiplied by 7 and divided by 27. The quotient obtained will be the Ayus in years contributed by that planet.

तत्रशेषाद्गुणयेद्द्वाभ्यां मासस्तु लब्धितः क्रमात् ।
सप्तविंशतिं घ्नानि घटकं सोधयेत्पुनः ॥२८॥

Sloka 28. Multiply the remainder by 12 and divide by 27 to get the months. Multiply the remainder by 30 and divide by 27 to get the days and so on to get the Ghatikas etc. Twenty-seven years constitute a Mandala. Some reductions have to be made further.

अन्योऽन्यसङ्गतेऽर्धं सद्युक्ते तु कारयेत् ।
नीचे ह्यस्तगते ऽर्धं तत्तु कारयेत् ॥२९॥

Sloka 29. If a planet be in conjunction with another planet, reduce the period contributed by the planet by half. If the planet be in depression or combustion, in that case also should a reduction of the period by half be made.

शत्रुक्षेत्रे त्रिभागोन दृष्ट्यार्द्धहरणं तथा
स्वर्क्षोनहरणं यद्वा सूर्येन्दोः पातसंयुतात् ॥३०॥

Sloka 30 If a planet be posited in an inimical house, a reduction by a third should be effected. If a planet occupy any house in the visible half of the horizon, a similar reduction should be made. For a planet vanquished in planetary war or occupying a position within the ग्रास Putaj tonic of the Sun and the Moon, a reduction by a third should be made.

बहूनां हरणे प्राप्ते कार्यैकहरणक्रमः ।
पश्चात्तान् सकलान् कृत्वा वर्षाद्यं गिणयेत् ॥३१॥

Sloka 31 When several reductions crop up in the case of a single planet only one, and that the greatest, should be made. All the figures should then be totalled up and multiplied by 364.

प्राप्तहृत्यर्थं शुद्धस्तुर्भवतीति न संशयः ।
पूर्वोक्तविधिमासाद्यान् कृत्वा सम्यग् दशा भवेत् ॥३२॥

Sloka 32—The product should be divided by 365. The quotient will be the correct recitified Ayus contributed severally by the planets, and may be shown in years, months, days, etc., and will be their Dasa periods.

एवं ग्रहाणां सर्वेषां दशा कुर्यात् पृथक् पृथक् ।
अष्टवर्गदशाद्यार्थो सर्वेषामुत्तमोत्तमः ॥३३॥

Sloka 33—Thus should the Dasa periods of each of the several planets be computed separately. The method of computing the Dasa periods by the Ashtaka-varga process is the best of all.

बालो वसिष्ठो लक्ष्मीशमोनुरो राणी पुरारिः शिखरिस्त्रिनाथश्च
भौमो गणेशो लघुभायतासुरो गोकर्णरक्षा तु पुरार्णमधिली ॥३४॥
रुद्रः परं गहरमैरयक्षली राणी बली भास्करगीर्वणाक्षः ।
गिरौ शिवस्तान्यवलक्षिवसाया शूली मन मंतिकरोऽत्र तीर्थकृत् ॥३५॥

Sloka 34—36 In the Sarvashtakavarga the figures indicating the number of benefic dots in the 12 houses reckoned from

(1) the Sun are	3, 3, 3, 3, 2, 3, 4, 5, 3, 5, 7, 2	=43
(2) the Moon ,	2, 3, 5, 2, 2, 5, 2, 2, 2, 3, , 1	=36
(3. Mars ,,	4, 5, 7, 5, 2, 3, 4, 4, 4, 6, 7, 2	=49
4 Mercury	3, 1, 5, 2, 6, 6, 1, 2, 5, 5, 7, 3	=46
(5 Jupiter	2, 2, 1, 2, 3, 4, 2, 4, 2, 4, 7, 3	=36
(6 Venus	2, 3, 3, 3, 4, 4, 2, 3, 4, 3, 6, 3	=40
7) Saturn	3, 2, 4, 4, 4, 3, 3, 4, 4, 4, 6, 1	=42
(8) Lagna	5, 1, 5, 5, 2, 6, 1, 2, 2, 5, 7, 1,	=45

Total Sarvashtakavarga figure 337

सर्वकर्मफलोपेतमष्टवर्गकमुच्यते ।
अन्यथा बलविज्ञानं दुर्ज्ञेयं शुभदोषजम् ॥३७॥

Sloka 37 The Ashtakavarga system is declared to be effective in all undertakings There is no other way to determine the power of the influence arising at the time—whether good or bad

त्रिंशत्त्रिकफला ये स्युः राशयस्ते शुभप्रदाः ।
पञ्चविंशात्परं मध्यं कष्टं तस्मादधः फलम् ॥३८॥

Sloka 37—Signs containing 30 or more benefic dots will always prove benefic Those containing dots between 25 and 30 will be middling. Houses where the figure is lower than 25 will cause sorrow or misery

सर्वाष्टकत्रिकं लाभे लाभात् त्रीणि ततो व्यये ।
यस्य व्ययाधिके लग्ने मोक्षत्रयमवाप्नुयात् ॥३९॥

Sloka 38. He in whose nativity the number of benefic dots in the 11th house of the Sarvashtakavarga exceeds that of the 10th house and the figure in the 12th less than that of the 11th, and the figure in the

Lagna more than that of the 12th, will be happy and wealthy.

मूर्त्यादि व्ययभावान्त दृष्ट्वा भावफलानि वै ।
अधिके शोभनं विद्याद्धीने दोषं विनिर्दिशेत् ॥३९॥

Sloka 39.—Examine the figures in the several houses from the Lagna to the 12th inclusive. In whichever Bhavas there are more figures, transits over these houses will produce good results. Where the figures are less, the effect will be untoward.

षष्ठाष्टमव्ययांस्त्यक्त्वा शेषेष्वेव प्रकल्पयेत्
भेषु राशिषु सर्वाणि शुभकार्याणि कारयेत् ॥४०॥

Sloka 40. The remarks made above in the previous Sloka apply only to houses other than the 6th, 8th and 12th. During the transits through the best signs (*i.e.*, the signs containing greater number of benefic dots, barring the Dushanas), all things auspicious should be done.

लग्नात्प्रभृति मन्दान्तमेकीकृत्य फलानि वै ।
सप्तभिर्गुणयेत्पश्चात्सप्तविंशहृताफलम् ॥४१॥

Sloka 41.—Add the figures in the houses reckoned from the Lagna to Saturn both inclusive. Multiply the sum thus obtained by 7 and divide the product by 27.

लब्धमात्रगते वर्षे दुःखं वा रोगमाप्नुयात् ।
एवं मन्दादि लग्नान्तं भौमराहोस्तथा फलम् ॥४२॥

Sloka 42. In the year indicated by the quotient, the native will suffer calamity or disease. The same process should be gone through with respect to the houses reckoned from Saturn to the Lagna. Similar remarks apply in the case of Mars and Rahu, and the

years indicating similar untoward events, ascertained in the same manner

शुभग्रहाणां संयोगसमायाप्ते शुभं भवेत् ।
पुत्रवित्तसुखादीनि लभते नात्र संशयः ॥४३॥

Sloka 43 In the year indicated by the figure obtained by (1) adding the figures (of benefic dots) in the houses occupied by benefic planets and (2) then multiplying the same by 7 and (3) dividing the result by 27 should the year indicating anything auspicious be intimated On such an occasion, one will, without doubt, obtain issue, wealth, happiness etc.

लघुहेतुं मया प्रोक्तमष्टवर्गफलं विदुः ।
तत्तैर्विस्तरतः प्रोक्तमन्यत्र पटुबुद्धिभिः ॥४४॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां होरासारोक्तमष्टकवर्गफलं नाम चतुर्विंशोऽध्यायः

Sloka 44.—I have thus described here in a brief manner the effects due to Ashtakavarga. The same have been treated in greater detail in other works by intelligent men versed in the science.

Thus ends the 24th Adhyaya on "the Ashtakavarga effects as stated in Hora Sara" in the work Phaladeepika composed by Mantreswara.

॥ पञ्चविंशोऽध्यायः ॥

॥ गुलिकादिस्फुटं फलविचाराध्यायः ॥

नमामि मन्दि यमकण्टकार्धप्रहरं भुवि कालसंज्ञम् ।
धूमव्यतीपातपरिघमिश्रकानुपग्रहान्निद्रसुखं केतून् ॥१॥

ADHYAYA XXV

Sloka 1 I bow to all the Upagrahas, *viz.*, (1) Mandi, (2) Yamakantaka, (3) Ardhaprahara, (4) Kala

(5) Dhuma, (6) Pitha or Vyatipata (7) Paridhi, (8) Indra Dhanus or Kodanda and (9) Ketu or Upaketu

वारं वह्वादस्यं यदि त्रिंशतो घटिकाभिर्दिनाख्यः कालेनार्कवाराद् ।
वह्वर्मानवृद्धिक्षयी तत्र कार्यो विशाखां तु कालेन्द्रवज्रवाणाः ॥२॥

Sloka 2 When the length of day is 30 Ghatikas, the position of Mandi on the week days counting from Sunday onwards is at the end of 26, 22, 18, 14, 10, 6 and 2 Ghatikas during day time. These figures have to be proportionately increased or diminished, according as the length of day chosen is greater or less than 30 ghatikas. In the night time, the lords of the first seven Muhurtas are counted, not from the lord of the week day chosen, but from that of the 5th the position of Mandi at night time will be different on the week days, viz., at the end of Ghatikas 10, 6, 2, 26, 22, 18 and 14 respectively.

विष्ण्वादी निस्वसुः क्षणीनां चन्द्रे वारः स्वाद्यमकन्दकस्य ।
अर्द्धप्रहारस्य यदो वदेत्र क्षणी क्षणी चन्द्रकरी क्रमेण ॥३॥

Sloka 3 —The position of Yamakantaka during day time on week days is at the end of Ghatikas 18, 14, 10, 6, 2, 26 and 22 of Ardhaprahara, at the end of Ghatikas 14, 10, 6, 2, 26, 22 and 18

कालस्य वैश्वे तनुवद्दिनं वन्धो वदस्तैरनुपूर्वकाराद् ।
एषां क्रमं वान्दिवसेन तत्कालाख्या स्फुटं तद्वदत्र सारम् ॥४॥

Sloka 4 The position of Kala on the week days counting from Sunday onwards is at the end of Ghatikas 2, 26, 22, 18, 14, 10 and 6 respectively during day time. These figures have, as already stated for Mandi, to be proportionately altered and their exact positions determined as in the case of the Lagna.

धूमो वेत्रगृहेशयोरशमिरप्यंशैः समेते रवौ
स्यात्तस्मिन् व्यतिपातको विगलिते चक्रार्धतस्मिन्युते ।
परिवेषः परिवेष इन्द्रधनुरित्यस्मिन्युते मण्डला
भ
दस्यंशयुतेऽत्र केतुरथ तत्रैकांशयुक्तो रविः ॥५॥

Sloka 5 The position of Dhuma is found by adding 4 signs 13° 20' to the figures for the Sun If you subtract Dhuma from 12 signs, the result will indicate the figures for Vyatipata This increased by six signs becomes Parivesha or Paridhi When Parivesha again is subtracted from 12 signs, we get Indra chapa. Add to his 16° 40' Ketu is obtained Kethu increased by one sign will give the figures for the Sun

भावाध्याये पूर्वमेव मया प्रोक्तं समुच्चयम् ।
मुक्तानां यत्तदत्रात्र वाच्यं भावफलं बहु ॥६॥

Sloka 6 In the Adhyaya on Bhavas' the effects of these have already been described in a corrective manner It is only the effects on the Bhavas of those that have been left out there which are to be described here definitely in detail

तथापि गुलिकादीनां विशेषोऽत्र निगद्यते ।
पूर्वाचार्यैर्यदाख्यातं तत्संगृह्य मयोदितम् ॥७॥

Sloka 7 Nevertheless, some special effect of Gulika and other Upagrahas which have been declared by ancient authors are here enumerated by me in a condensed form

चोरः क्रूरो विनयरहितो वेश्यालार्यशीलो
नातिस्थूलो मदनविकलो नातिधीमानतिपुत्रः ।
वाक्पाहारी सुखविरहितो लम्पटो नातिजीवी
शूरो न स्यादपि अहमतिः कापटो मान्दिलग्ने ॥८॥

Sloka 8.—If Guhika be posited in the Lagna, the

person concerned will be a thief, cruel, devoid of modesty, ignorant of Vedas and Sastras, will not be very stout, will have a deformed eye, will not be very intelligent nor will have many children. He will eat much, will be devoid of happiness, will be restful and depraved, will not be long lived, will not be brave, will be stupid and of an irritable nature.

[illegible]

Sloka 9.—If Gulika be in the 2nd Bhava, the person born will not talk in a pleasing manner will be quarrelsome will possess no wealth or corn and will live abroad. He will not be true to his word, nor will he be able to intelligently take part in any discussion.

[illegible]

Sloka 10.—When Gulika is in the 3rd house, the person born will be distinguished by arrogance, pride, drunkenness and such other qualities, will display an abundance of ill-temper and obstination in the acquisition of wealth, will be exempt from distress and fear and will be without brothers or sisters.

[illegible]

Sloka 11.—When Gulika is in the 4th Bhava, the person born will be devoid of relations, vehicles, and wealth, when Gulika is in the 5th sign (Bhava) the person born will be fickle minded and badly disposed. He will be short lived. When Gulika is in the 6th

house, the person born will destroy hosts of foes, will dabble in demonology, will possess a very good son and will be brave

कलत्रसंस्थे गुलिके कलही बहुभार्यकः ।
लोकद्वेषी कृतघ्नश्च स्वल्पकः स्वल्पकोपनः ॥१२॥

Śloka 12 When Gulika occupies the 7th Bhava, the person born will be quarrelsome, will be the husband of many wives, will prove a public enemy, will be ungrateful, will know only a little and will be a little bit angry.

विकलनयनवक्त्रो दुस्थितोऽष्टमस्थे
गृहसुतपरियुतोऽभूत्कर्मसंस्थे ऽरिपुत्रे ।
न शुभफलकर्मा कर्मनष्टे विदानः
सुखसुतसुतितेजःकान्तिसौख्यप्रसंस्थे ॥१३॥

Śloka 13 When Gulika is in the 8th Bhava, the person born will be deformed in his face with weak and impaired eyes and will have a dwarfish body will be short in stature; When Gulika is in the 9th Bhava, he will be deserted by his elders and his children When Gulika is in the 10th Bhava, the person will abandon all religious duties and observances producing good effects and will not be disposed to give anything to others. When Gulika is in the 11th Bhava, the person born will have happiness, children, intelligence, power and beauty

प्रियपरिरहितो दीनो बहुव्ययः स्वाश्रये गुलिकसंस्थे
गुलिकत्रिकोणभे वा जन्म सुखाश्रयांश वा ॥१४॥

Śloka 14 When Gulika is in the 12th Bhava, the person concerned will not have any liking for sexual pleasures, will be poor and will have a heavy expen-

be trouble from heat and danger from fire and mental anguish. When Vyatipata is thus situated there is danger from horned animals and death through quadrupeds.

परिवेषे जले भीतिर्जलरोगाच्च बन्धनम् ।
इन्द्रचापे शिलापातः क्षतं शस्त्रैरपि क्षतिः ॥२४॥

Slokas 24. When there is Parivesha or Paridhi, the native will feel afraid of water, will suffer from watery diseases and also have to undergo imprisonment. When there is Indra Chapa or Kodanda, the native will be hit by a stone, will be wounded by weapons or have also a fall.

केतौ पतनपातार्थ कार्यनाशो ध्वजानिलम्
एते यद्राशिसहितालद्दशायां फलं वदेत् ॥२५॥

Sloka 25. When there is Ketu (or Upaketu), the native will have a fall, a fall etc., suffer ruin of his business, and there will be peril from thunder. The above effects will occur during the Dasa period of the planet owning the house wherein the Upagraha is posited.

भाग्यायुः कुमुखः पराक्रमसुखो दुःखी च नष्टात्मजः
मत्सर्गिभ्रमितो विहीनमदनो दुर्मार्गसूतुं गतः ।
धर्मादिप्रतिकूलतादनरुचिर्मार्गाभिलाषो वृथा-
दित्येवं क्रमशो विलग्नभवनात्केतोः फलं कीर्तयेत् ॥२६॥

Sloka 26. If Upaketu should occupy any of the 12 houses from Lagna onwards, the effects will respectively be (1) short life (2) ugly face (3) courage (4) misery (5) loss of children (6) perturbation of the mind through enemies (7) decay of vital power (8) ending one's life by following bad ways (9) holding views quite antagonistic to virtuous conduct (10) inclination towards wandering (11) gain and (12) committing faults.

अप्रकाशाः संचरन्ति धूमाद्याः पञ्च केचन। ।
क्वचित्क्वचिद्विदृश्यन्ते लोकोपद्रवहेतवे ॥२७॥

Sloka 27 —The five Upacrahas Dhuma etc., traverse the sky without being seen. If at any time they are visible any where, they foreshadow something evil to the world.

धूमस्तु धूमपटल: पुच्छार्धमिति केचन।
उल्कापातो व्यतीपातः परिवेषस्तु दृश्यते ॥२८॥

Sloka 28 —Some say that Dhuma is of the shape of fume clouds, while others opine that it is a star with a tail comet. Vyatipata is like the fall of a meteor, and Parivesha is a halo or disk round the Sun or the Moon.

लोके प्रसिद्धं यद्दृष्टं नभेन्द्रधनुः स्मृतम्।
केतुश्च धूमकेतुः स्यात्लोकोपद्रवकारकः ॥२९॥

Sloka 29 —Indra Chapa or Indra Dhanus or Kodanda is the famous rainbow that is generally seen in the sky during the advent of rain. Ketu is Dhumaketu and causes a lot of mischief to the world.

गुलिकयुक्तलग्ने केन्द्रगो वा त्रिकोणे
बलिनि निजगृहस्थे स्वोच्चसंस्थे त्रिकोणे वा।
रथगजतुरगाढ्यो मन्मथो मारतुल्यो
भवितृपुरुषजातस्स्यान्मेदिनीमण्डलेन्द्रः ॥३०॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां उपग्रहाध्यायो नाम पञ्चविंशः

Sloka 30 If the lord of the house occupied by Gulika be possessed of strength and be posted in a Kendra a Trikona his own, his exaltation or a friendly house, the person born will own chariots, elephants and horses, will be as beautiful as Cupid will be

highly respected and widely renowned, and he will rule the entire world

Thus ends the 25th Adhyaya on "Upagrahas" in the work Phaladeepika, composed by Mantreswara

॥ षड्विंशोऽध्यायः ॥

॥ गोचरफलम् ॥

सर्वेषु लग्नेष्वपि लग्नु चन्द्रलग्नं प्रधानं खलु गोचरेषु ।
तस्मात्तदधादपि वर्तमानग्रहेन्द्रचारैः कथयेत्फलानि ॥१॥

ADHYAYA XXVI.

Sloka 1.—Of all the Lagnas it is only the Moon's Lagna is most important for ascertaining the गोचरफल (Gocharaphala effect of transits). One ought therefore to calculate and predict from the Moon's place to predict the effects due to the transits of planets through the several signs counted from that of the Moon.

सूर्यः षट्त्रिदशस्थितस्त्रिदशषट्सप्ताधगश्चन्द्रमाः
जीवस्यस्तलयोद्विपञ्चमगतो वक्रार्कजौ षट्त्रिगौ ।
सौम्यः षट्त्रचतुर्दशाष्टमगतः सर्वेऽन्त्यगाश्चन्द्रिणा
शुक्रः सप्तरिपुद्विहीनाय बुधवत्सिंहाद्यपङ्क्तेगिरौ ॥२

Sloka 2.—During transit the Sun gives good results when he is in the 6th, 3rd and 10th houses (counted from the Moon), the Moon in the 3rd, 10th, 6th, 7th and 1st, Jupiter in the 7th, 9th, 2nd and 9th Mars and Saturn in the 6th and 3rd, Mercury in the 6th, 2nd, 4th, 10th and 8th, all planets in the 11th Venus in all places other than the 10th, 7th and 6th. Rahu and Ketu are similar to the Sun

कामत्रिकामखलगेषु स्थितः शोभनो निगदितो दिवाकरः ।
शेषैः सुखरुपोजलाम्बुगैः प्यार्किभिर्दिवि न विद्यते तथा ॥३॥

Note 3 The Sun is declared auspicious when he transits the 11th 3rd. 10th and 6th, i.e. at the time, the corresponding वेध Vedha places, viz., the 8th. 9th, 4th and 12th respectively are not marred by the transit of any of the planets other than Saturn

cf. नारदः

> एषोर्को जन्मतस्तायत्रयोदशम् न विद्यते ।
> जन्मतो नवपञ्चाम्बुव्ययगैर्न्यर्कोऽशुभः ॥

For वेध (Vedha) see p. 821 of Jataka Pa[illegible] the Strong Saturn [illegible] (in [illegible]) [illegible] 11 and 12 [illegible] the [illegible] between the lathe and [illegible] Saturn [illegible] But if other planets [illegible] by the Sun [illegible] would [illegible] marred by the Sun [illegible]

> यत्रजन्मरिपुलाभकर्मगाश्चन्द्रमाः शुभफलप्रदः सदा ।
> तत्रजन्मरिपुलाभकर्मगैर्वेधमेति न बुधैर्यदि ग्रहैः ॥४॥

Note 4—The Moon will produce good effect when she transits the 7th 1st, 6th 11th, 10th and 3rd if planets other than Mercury do not transit the corresponding Vedha places, *i.e.*, 2nd. 5th, 12th, 8th, 4th and the 9th.

f. नारदः

> विद्यते जन्मतो भेन्दुर्यत्रायत्यर्कुदिक्चिषु ।
> वेधस्थानान्बुधर्क्षेषु वेधयेन्नन्न शुभः ॥

> विक्रमायरिपुगः कुजः शुभः स्वात्तदाम्बुसुतधर्मगैः क्रमैः
> वेध विद्ध इव सूर्यजो किन्तु धर्मपुलिना न विद्यते ॥५॥

Note 5—Mars in the 3rd, 11th and 6th will give good effect if the 12th, 5th and 9th places respectively are free from the transit of other planets at the time The same remark applies to Saturn, but in this case the effect will not be marred if the Sun should transit at the time the corresponding वेध (Vedha) places.

cf. नारदः

व्ययारिषु कुजः शस्तो जन्मरन्ध्रे विवर्जिते ।
अन्येष्वङ्गप्रदो भौमः सौरिरपि सूर्यजः संमतः ॥

खाम्बुधाम्बुमृतिस्थानगः शुभो हानदा न खलु विद्यते सदा ।
खात्मजत्रितय आयनैधनप्राप्तिगोर्विबुधभिर्यदि शुद्धः ॥७॥

Sloka —Mercury will be auspicious when he transits the 2nd, 4th, 6th 8th, 10th and 11th houses provided their corresponding Vedha places, *viz.*, 5th, 3rd, 9th 1st, 8th and 12th are not occupied by any of the planets other than the Moon.

cf. नारदः

द्वः स्वाम्बुयर्यष्टकायेषु जन्मतर्क्षेषु विद्यते ।
वीक्ष्यङ्गपाष्टाम्बुगादि जन्मतो वीक्षितः शुभः ॥

स्वायधर्मत्रयास्तसंस्थितो नाकनायकपुरोहितः शुभः ।
दिक्करन्ध्रखलत्रिगैर्यदा विद्यते गगनचारिभिर्न हि ॥८॥

Sloka 7 —During his transit in the 2nd 11th, 9th, 5th and 7th, Jupiter is good if the corresponding वेध (Vedha) places, *viz.*, 12th, 8th, 10th 4th and 3rd are void of planets.

cf. नारदः

जन्मतः स्वायगोधस्तेष्वन्त्याष्टखजलत्रिगः ।
जन्मराशेर्गुरुः शस्तो ग्रहैर्यदि न विद्यते ॥

मुहूर्तमार्तण्डे

द्वीप्यायगाधसंस्थो व्ययखलनिधनत्र्यङ्गगोऽत्र शुक्रः शस्तो

वासुताश्मतपोव्ययगो विद्वः शाम्बुजिद्गोभनः स्मृतः ।
नैधनास्ततनुकर्मधर्मशीलाभयैरिमहजस्वखेचरैः ॥८॥

Sloka 8.— Venus will give bad effects during his transit through 1st, 2nd. 3rd, 4th, 5th, 8th 9th, 12th and 11th, if he is marred by planets in the corresponding वेध (Vedha) places, *viz.*, 8th, 7th, 1st, 10th, 9th, 5th, 11th, 6th and 3rd respectively

of वारह

[illegible]

[illegible]

[illegible]

[illegible]

Sloka 5 When the Sun traverses through the Rasi occupied by the Moon the person concerned will suffer fatigue and loss of wealth He will become irritated and lose or from 1 houses He will undertake a wearisome journey When he transits the 2nd house there will be loss of wealth and the person will be unhappy He will be duped by others and will be obstinate In the 3rd house acquisition of a new position advent of money happiness freedom from sickness and destruction of enemies will be the result In the 4th house the Sun will cause diseases and there will often arise impediments to the native in the matter of his sexual enjoyments.

[illegible]

Sloka 10 Mental agitation ill-health and embarrassment in a possible ways will be the result of the Sun's transit in the 5th house The Sun in the 6th house will remove all diseases, destroy enemies and dispel all sorrows and mental anxieties In the 7th house there will be wearisome travelling, diseases of the stomach and the anus The person concerned will

further suffer humiliation. During the Sun's transit in the 8th house, the native will suffer from fear and diseases. He will be drawn to a quarrel. He will incur royal displeasure and he will suffer also from excessive heat.

मार्तण्डे तपति चिरं चिन्तयेद्वाहिनाथ
प्राप्नोत्युग्रं दुःखमनुदिने कर्मसिद्धिं दिनेन ।
कार्यं मानं विजयमपि चैकादशे राजसाद्
द्वेषं चित्तक्षयमपि सुहृद्वैरमन्त्र त्वरं च ॥१२॥

Slokas 12—The Sun's transit in the 9th house will cause to the native danger, [illegible] from his kith and kin and more depression. During the Sun's passage through the 10th house a very mighty undertaking will be successfully completed. A new position, honour, wealth and [illegible] from diseases will be the effect of the Sun's [illegible] in the 11th house. When the Sun passes [illegible] the 12th house, there will be so few loss of wealth, quarrel with one's friends and fever.

कमेन भाग्योदयमर्थहानिं त्रयं अर्थं शोकमरोगतां च ।
सुखान्यविघ्नं सदसिद्धिरिन्दुः मानं व्यय च सदयानि चन्द्रः ॥१३॥

Slokas 13—The Moon in her travels through the 12 houses counted from the जन्मराशि (Janmarasi) will give the following respective effects: (1) dawning of fortune, (2) loss of wealth, (3) success, (4) fear, (5) sorrow, (6) freedom from disease, (7) happiness, (8) untoward events, (9) sickness, (10) attainment of one's cherished wishes, (11) joy and (12) expenditure.

भानुः शोकं जननिधनं रक्षपित्तोष्णतां
ज्ञः क्षिप्रे सदमपि गिरां शोषमर्थक्षयं च ।

वैरं भौमो जनयति जयं स्वर्णभूषाभयोर्द
स्वाभ्रंशं वज्रमुदरजां बन्धुदुःखं चतुर्थे ॥१३॥

Sloka 13.—When Mars transits the Janma Rasi, there will result dejection of body and separation from one's relations and diseases caused by impurity of blood, bile or heat. In his passage through the 2nd house, Mars will cause fear, hot words, and loss of wealth. In the 3rd house the effect will be success (in everything) and happiness through the attainment of golden ornaments. During his passage in the 4th house, he will cause loss of position, disease of the belly such as dysentery, diarrhoea, etc., and sorrow through relations.

उत्तरमनुचितचिन्तां पुत्रहेतुव्यथां वा
कलयति कलहं स्वैः पञ्चमे भूमिपुत्रः ।
रिपुकलहनिवृत्तिं रोगशान्तिं च षष्ठे
विजयधन बलानि सर्वकार्यानुकूलत्वम् ॥१४॥

Sloka 14. The effect of Mars' transit through the 5th house will be fever, improper desires, mental anguish caused through one's son, or quarrel with one's relations. When Mars transits the 6th house he will bring about the termination of strife and the withdrawal of enemies, alleviation of disease, victory, financial gain and success in all undertakings.

कलत्रकलहाशिवाजठरशोकरुग्जातने
ज्वरक्षतजठक्षितो चिलनचिलयोरुद्यमे ।
कुजे नवमसंस्थिते परिभवोऽर्थनाशादि मि
र्विलम्बितगतिर्मतल्पकनेहयानुकूलैः ॥१५॥

Sloka 15.—When Mars transits the 7th house, there will arise misunderstanding with one's own wife, aye-

disease, stomach ache and the like. In the 8th house, the native will suffer from fever, his body will become soiled by blood. He will have lost his wealth and honour. In his transit through the 9th house, Mars will bring about humiliation through loss of wealth etc. The native's gait will become retarded due to bodily weakness and wastage in the several constituent elements of the body.

गुप्तेहा वा कर्मणि भ्रमः क्षे द्रव्यानोत्पत्तोत्पत्तिबुद्धिश्च लाभे ।
भौमः क्षेत्रो गोचरे द्वादशस्थो द्रव्यक्षेत्रस्वाप रुग्भ्रमथार्थे ॥१६॥

Sloka 16.—When Mars passes through the 10th house, the person concerned will either misbehave *i.e.*, his behaviour will not be above board) or he will fail in his attempts. He will have exhaustion. In the 11th house there will be financial gain, freedom from sickness, addition to landed property, etc. Mars in his transit in the 12th house will bring about loss of wealth, and the native will suffer from diseases caused by excessive heat.

विलक्षयं प्रियवरातिभयं धनाप्तिं
मार्यातनूजकलहं विजयं विरोधम् ।
पुत्रार्थलाभमथ विघ्नमनोवशौख्यं
बुद्धिं परामवभयं प्रकरोति चान्द्रिः ॥१७॥

Sloka 17. Mercury in his transit through the 12 houses reckoned from the Janma Rasi will produce in their order the following respective effects: (1) loss of wealth (2) financial gain (3) fear from enemies (4) influx of money (5) quarrel with ones wife and children (6) success (7) in understandings (8) acquisition of children, wealth, etc. (9) impediments (10) happiness all round (11) prosperity and (12) fear of humiliation.

जीवे जन्मनि देशनिर्गमनमप्यर्थव्ययं प्राप्नुते
प्राप्नोति द्रविणं कुटुम्बसुखमप्यर्थे स्वकार्यं फलम् ।
दुःखित्वे स्थितिनाशमिष्टविगतिं कार्यान्तरायं जन
दुःखैर्पन्धुजनोद्भवैश्च हिबुके दैन्यं चतुष्पाद्भयम् ॥१८॥

Śloka 18 During Jupiter's transit through the Janma Rāśi the person concerned may have to leave his country, incur heavy expenditure and bear ill will towards others. When Jupiter passes through the 2nd house, the native will acquire money and will have domestic happiness. His words will have weight. In the 3rd house, loss of position, separation from one's friends, obstacle to business and disease will result. When Jupiter transits the 4th house, there will be sorrow through relations; the person will suffer humiliation and will have to apprehend danger from cattle.

पुत्रोत्पत्तिसुतैति सज्जनयुतिं राजानुकूल्यं सुते
षष्ठे शत्रुभिः पीडयन्ति रिपवः दुःखातको व्याधयः ।
यात्रा शोभनहेतवे वनितया सौख्यं सुताप्तिं करे
मार्गक्लेशमतिश्रमप्रसगते नष्टं धने कष्टताम् ॥१९॥

Śloka 19 Acquisition of children, friendship with the good and royal favour will mark Jupiter's passage through the 5th house. In the 6th house, the native will have trouble from his enemies and cousins. He will also suffer from diseases. When Jupiter transits the 7th house, the person will travel on an auspicious undertaking, will be happy with his wife and will be blessed with children. In the 8th house, he will have fatigue by wearisome journeys, will be unlucky, suffer loss of money and will be miserable.

मागे जीवे सर्वसौभाग्यसिद्धिः
कर्मस्थानस्थानपुत्रादिपीडा।
लाभे पुत्रस्थानलाभादिलाभो
दिक्षे पूर्वं भाग्यसं दुष्टकोपः ॥२०॥

Sloka 20.—During Jupiter's passage through the 9th house, the person concerned will succeed in enjoying all prosperity. In the 10th house, danger to one's property, position and children is expected. Acquisition of children, new position, honour and the like may be expected during Jupiter's transit through the 11th house. In the 12th house, there will be grief and fear caused through property.

लक्ष्मिविलासभोगं वित्तसिद्धिं विभूतिं
सुखसुहृदभिवृद्धिं पुत्रलब्धिं वियत्तिम्।
द्विगति धनसिद्धिं भाग्यदं वा सुखाप्तिं
कलहमथवमर्थक्षान्तिमिष्टार्थसिद्धी ॥२१॥

Sloka 21.—When Venus transits the Janmarasi, he will confer on the native all kinds of enjoyments. He will cause financial gain when in the 2nd house, prosperity in the 3rd, increase of happiness and friends in the 4th, acquisition of children in the 5th, mishap in the 6th, trouble to wife in the 7th, wealth in the 8th, happiness in the 9th, quarrel in the 10th, safety in the 11th and acquisition of money in the 12th.

रोगाशीतिकियाप्ति भानुतपिहाप्ति स्थानहानार्थलाभं
स्त्रीपुत्रार्थवनाशं द्रुपिणसुतमतिभ्रष्टिं सर्वसौख्यम्।
क्षीरोगाभावभीतिं स्वमतपहृमुहृद्वित्तनाशमवाप्तिं
ज्ञानमरेश्वमाल्य दिशति परवशेनार्कसूनुः कलेन ॥२२॥

*Slokas 2 –*During Saturn's transit through the Janmasan, the native will suffer from disease he will perform funeral rites in the 2nd house he will suffer trouble to wealth and children in the 3rd house there will be acquisition of position or employment, servants and money During Saturn's transit in the 4th house, there will be loss of wife, relation and wealth In his transit through the 5th house, wealth will decline, there will be loss of children and the native's mind will become confused In the 6th Saturn causes happiness all round In the 7th the native's wife will suffer there will be travelling he will be depressed by fear In the 8th house there will be loss of children, co tie friends and wealth The native will also suffer from disease.

दारिद्र्यं वर्धयित्वा पितृवनविजनं सिद्धयुक्तं सुखस्थे
दुःखोपात्तस्थितिं कलयति रवसुते मानवस्य व्यथा च
लोभ्यात्वेकाग्रतास्ता बहुविधविधयाप्यिष्टमुक्तं वर्धयति
विधत्ते वर्धकाद्यान्वहुदिनमनिशं क्षीणतुल्यान्विनाशं ॥२३॥

*Slokas 23 –*In his passage through the 9th house Saturn will bring about loss of finance There will be many obstacles for the native's doing any good actions A relative who is equal to the father will die There will be perpetual sorrow In his transit through the 10th house Saturn will make the native do a sinful deed There will be loss of honour The person may suffer from disease Saturn in the 11th house confers all kinds of happiness and wealth on the native, who will also receive unique honour When Saturn is in the 12th house, the native will be wearied by being engaged in a worthless and fruitless business He will be robbed of his moneys by his enemies His wife and sons will suffer from sickness

देहक्षयं वित्तविनाशसौख्ये दुःखार्थनाशौ सुखनाशमृत्यून् ।
हानिं च लाभं सुभगं व्ययं च कुर्यात्तमो जन्मगृहात्क्रमेण ॥२४॥

Sloka 24.—The following are the effects in their order caused by Rahu during his transit through the 12th house counted from the Janmarasi (1) sickness or death (2) loss of wealth (3) happiness (4) sorrow (5) financial loss (6) happiness (7) loss (8) danger to life (9) loss (10) gain (11) happiness and (12) expenditure

क्षितितनयपतङ्गौ राशिपूर्वत्रिभागे
सुरपतिभृगुशुक्रौ राशिमध्यत्रिभागे ।
तुहिनकिरणमन्दौ राशिपाश्चात्यभागे
शशिवनयभुजङ्गौ पाकदौ सार्वकालम् ॥२५॥

Sloka 25.—Mars and the Sun produce effect during their passage when they are in the initial 10 degrees or first decanate of a sign. Jupiter and Venus become effective when they are in the middle portion of a sign (2nd decanate) while the Moon and Saturn bear fruit when in the last portion. Mercury and Rahu produce effect throughout their passage

॥ नक्षत्रगोचरम् ॥

सप्तशलाका

रेखाः सप्तसमाः क्षितेर्दुपरिगास्तिर्यक्तथैव क्रमा-
दीशात्त्रिभमाविलोऽपि गणयेदादित्यभस्यायधि ।
वेधा जन्मदिने सृतिर्भवमयाधाताक्षनक्षत्रके
कर्मेष्वर्थविनाशमं खलु रविर्दद्यात्स्वपापो मृतिम् ॥२६॥

Sloka 26.—Draw seven lines horizontally (from west to east) and over them draw seven lines vertically. The 28 extremities or points reckoned from the north-east are to be assorted to the 28 stars (including Abhijit)

counted from Krittika (as shown in the previous page). If the star occupied by the Sun at the time happens to be the Vedha asterism to the natal star, danger to life has to be apprehended, if to the अधाननक्षत्र (Adhana Nakshatra, 19th from जन्मनक्षत्र–Janmanakshatra), there will be fear and anxiety, if to the कर्मर्क्ष 10th from

जन्मनक्षत्र Janmanakshatra), loss of wealth will be the result. Should however the Sun in the above positions be also associated with a malefic, death alone has to be expected.

एवं पिंडे खचरैः कर्तव्यमेतत्पृथग्
सौम्यैर्पिंडे न मृतिर्विपादेवं सकलम् ॥२७॥

Sloka 27.—If any one of the three asterisms referred to above be thus marred by the occupation of other malefics other than the Sun), death may happen; if by benefics, there will be no danger to life. Everything should be judged similarly.

बाधाभकर्मेक्षणचिन्त्यं पैतामहे प्रत्यरिके यथाक्यं ।
पापग्रहो मृत्युभयं विदध्यात्सौम्ये तथा कार्यहरः शुभाख्ये ॥२८॥

Sloka 28.—If the 19th, 10th, 3rd, 1st the 23rd the 5th or the 7th (all reckoned from the जन्मतारा-Janmatara) are afflicted by malefics during their transit, there will be danger to life. But if the planet be benefic, failure in business will be the only result.

[illegible] बाधाभ (Badhabha) कर्मर्क [illegible] पैतामहिक (Pitamahika) [illegible] 28.

आदित्यसंक्रान्तिदिने ग्रहाणां प्रवेशाने वा ग्रहणे च युद्धे
उल्कानिपाते च तथाद्भुते च जन्मत्रयं त्र्यान्मरणादि दुःखम् ॥२९॥

Sloka 29.—The three asterisms *viz* जन्म Janma, अनुजन्म (Anujanma), त्रिजन्म (Trijanma), 1st 10th and 19th) falling on a day identical with the Sun's Sankramana (Sun's entry into a new Rasi) or at a time when any of the other planets transit from one Rasi to another, or when there is an eclipse, planetary war ग्रहयुद्ध (Grahayuddha) or a fall of meteors (उल्कानिपात-

Ulkanipatal or other unexpected occurrence, death or a similar untoward event should be expected.

उल्का (Ulka) denotes the 10th star [illegible] governed by the Sun [illegible] (Pl. XXX, 1 116 Tarabe [illegible] of (the [illegible]) [illegible] the 21st star [illegible] [illegible] governed by the Sun [illegible] the [illegible]

अयत्फलः सौम्यदृष्टिस्तिनो वा शुभफलश्चाप्यशुभं विनश्येत् ।
तौ निष्फलौ जायते सेचरेन्द्रौ वा शत्रुणा वेक्षित विलोकितश्च ॥३२॥

Sloka 32 A planet giving unfavourable result when aspected by a benefic or the one that gives good results if aspected by a malefic both become void of effect The same will be the case if they are aspected by their respective inimical planets

अनिष्टभावस्थितखेचरेन्द्रः स्वोच्चस्वगेहोपगतो यदि स्यात् ।
न दोषकृत्तत्समभावगश्चेत् पूर्णं फलं तच्छति गोचरेषु ॥३३॥

Sloka 33 —A planet in an untoward Bhava, if he is in exaltation or Swakshetra, will not do any harm If in such favourable position, he should also occupy a favourable Bhava, he will give full benefical results in reflect, to the native during his transit in that Bhava.

ग्रहेश्वराश्चेत् शुभगोचरस्था नीचारिगेहोपगतास्तथैव ।
ते निष्फला भिन्नशुभाशुभेक्षा कर्तुं फलं वर्धितवत्तथैव ॥३४॥

Sloka 34—Planets in their transit through favourable places (houses wherein they should give good effects) become void of effect if they happen to be at the time in their depression or inimical houses or be in an occupied state But if the houses transited be also unfavourable, they give bad effects and that too in an aggravated form

द्वादशाष्टमजन्मस्था शनिवक्रिणका गुरुः
कुर्यान्नि वायसन्देह स्थावरस्य भयावहम् ॥३५॥

Sloka 32 Saturn the Sun, Mars and Jupiter when they transit the 12th 8th or the 1st, (counted from the Moon's place bring about danger to life itself a fall from one's position and loss of wealth

चन्द्रोऽष्टमे च धरणीतनयः कलत्रे
भानुः सुखे कविरपी च गुरुस्तृतीये ।
भार्कः सुते ऽर्किरुदये च बुधश्चतुर्थे
मानार्थहानिमरणानि पदेहिपीडाम् ॥३३॥

Sloka 33 The Moon in the 8th Mars in the 7th, Rahu in the 9 h Venus in the 6th, Jupiter in the 3rd, the Sun in the 5th Saturn in the 1st and Mercury in the 4th bring about loss of honour and wealth, and danger to life also, if all the cond tions exis

॥ अङ्गप्रश्नः ॥

In the following six slokas, the author gives us how the 27 stars (reckoned from the Janmanakshatra) are [illegible] of [illegible] the movements [illegible] of the planets from the Sun towards [illegible] effects are also stated

वक्त्रे क्षमा मूर्ध्नि चतुर्थरात्रि च चतुरः सन्मुखस्ते चतुर्थः
पार्श्वे पञ्चमषष्ठसप्तमनवमे द्वौ च गुह्ये तृतीयं च ।
भानुर्नाशं विभूतिं विजयमथ धनं निर्धनं देहपीडां
कामं मृत्युं च पक्षे जनयति विविधान् जन्मभादेवसंख्यः ॥३४॥

Sloka 33.—During the Sun's transit the 27 stars reckoned from the जन्मनक्षत्र (Janmanakshatra) will be distributed thus (*a*) 1st star-face, (*b*) 2nd, 3rd, 4th and 5th—head (*c*) 6th 7th 8th and 9 h—breast (chest?), (*d*) 10th, 11th, 12th and 13th right hand, (*e*) 14th, 15th, 16th, 17th, 18th and 19th two feet, (*f*)

30th, 31st, 32nd and 33rd—left hand, (g) 34th and 35th—the two eyes; (h) 36th and 37th-organs of generation. When the Sun transits through these limbs, the effect will be (a) destruction, (b) influx of wealth, (c) success, (d) financial gain, (e) loss of wealth (f) bodily illness, (g) gain and (h) danger to life respectively

शीतांशोर्वदने द्वयोरतिभयं क्षेमं शिरस्यम्बुधौ
पृष्ठे शत्रुजयं द्वयोर्नयनयोर्नेत्रे धनं सम्भवात् ।
पञ्चत्वागतमुग्रं हृदि विपुं करे वामे विरोधं कमात्
पादौ पादसु विदेशगं जगदति विज्ञार्थलाभं करे ॥३७॥

Sloka 37,—

No. of times	Tithis from the natal star	MOON Particular limb affected	Effect
3	1st and 2nd	Face	Exceeding fear
4	3rd 4th, 5th 6th	Head	Safety
2	7th, 8th	Back	Subduing of enemies
2	9th 10th	Two eyes	Financial gain
5	11th, 12th, 13th, 14th, 15th	Chest	Mental happiness
3	16th, 17th, 18th	Left hand	Quarrel
6	19th, 20th, 21st, 22nd, 23rd, 24th	2 feet	Going to a foreign place
3	25th 26th, 27th	Right hand	Financial gain

वक्त्रे हे मरणं करोत्यवनिजः पद पादयोर्विग्रहे
क्रोडे त्रीणि भयं चतुर्विधलता वामे करे मस्तके ।
हे लाभं चतुरानने ऽधिकभयं क्षेमकरे वह्निगे
वार्क्षेहे नयने विदेशगमनं चक्षे स्वजन्मर्क्षतः ॥३७॥

मूर्ध्नि त्रीणि मुखे भयं च करयोः पट् पञ्च कुक्षौ तथा
लिङ्गे हे द्विचतुष्टयं चरणयोः प्रोक्तेऽमरेन्द्रार्चितः ।
शोकं लाभमनर्थमर्थनिचयं नाशं प्रतिष्ठां तथा
दद्यात्तन्मनिनाम्नयैव भृगुजस्तद्वद्धोऽपि क्रमात् ॥३८॥

Slokas 37-38 — MARS

No. of stars	Reckoned from the initial star	Important limb affected	Effect
2	1st and 2nd	Face	Death (danger to life)
5	3rd, 4th, 5th, 6th, 7th, 8th	Two feet	Quarrel
3	9th, 10th, 11th	Chest	Success
4	12th, 13th, 14th, 15th	Left hand	Penury
2	16th, 17th	Head	Gain
4	18th, 19th, 20th, 21st	Face	Excessive fear
4	22nd, 23rd, 24th, 25th	Right hand	Happiness
2	26th, 27th	The two eyes	Going to a foreign place

MERCURY, JUPITER & VENUS

3	1st, 2nd, 3rd	Head	Sorrow or grief
3	4th, 5th, 6th	Face	Gain
6	7th, 8th, 9th, 10th, 11th, 12th	The two hands	Something untoward
5	13th, 14th, 15th, 16th, 17th	Belly	Incoming of much money
2	18th, 19th	Generating organs	Loss
5	20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th	Two feet	Honour, fame

मूर्धेदृक्शिखुबेदपाणिनेत्र-
वस्त्रं च वक्त्रकरपादपवेषु हस्ते ।
कुक्षौ च मूर्ध्नि नयनद्वयपृष्ठभागे
न्यस्य क्रमेण शनिसंपुतमाद्विजर्क्षात् ।३९।

दुःखं च सौख्यं गमनं च नाशं लाभं सभोगं सुखसौख्यमृत्युन् ।
वक्त्रक्रमाद्वाह फलानि मन्दस्येवं समःक्षेत्रगयोर्वदन्तु ।४०॥

Sloka 39-40.— SATURN, RAHU AND KETU

No. of stars	Reckoned from the initial star	Particular limb affected	Effect
1	1st	Face	Grief
4	2nd 3rd, 4th, 5th	Right hand	Happiness
3	6th, 7th, 8th	Right leg	Travel
3	9th, 10th, 11th	Left leg	Loss
4	12th 13th, 14th, 15th	Left hand	Gain
5	16th, 17th, 18th, 19th, 20th	Belly	Sexual enjoyment
3	21st, 22nd, 23rd	Head	Happiness
2	24th, 25th	Eyes	Happiness
2	26th, 27th	Back	Danger to life

यत्राप्रयत्नऽधिकबिन्दवः स्युस्तत्स्थितो गोचरतो ग्रहेन्द्रः ।
तद्राशिफलं प्राहुः शुभं व्ययारिगस्तत्स्थितो वाऽपि शुभं विधत्ते ॥४१॥

Sloka 41. Planets passing through Rasis containing more benefic dots in the Asaktakavarga produce good effect always. Even when such Rasis happen to be the 12th, 5th or 8th, the effect will be good and beneficial.

। ऋक्षफलं सर्वतोभद्रे च ॥

रवेर्द्वादशनक्षत्रं भूसुतस्य तृतीयकम् ।
गुरोः षट्तारकं चैव शनेरष्टमतारकम् ॥४२॥

एतेषां च पुरोलत्ता पृष्ठलत्ता प्रकीर्तिता ।
शुक्रस्य पञ्चमं तारं चन्द्रजस्य तु सप्तमम् ॥४३॥

राहोस्तु नवमं चैव द्वाविंशं हिमभूतेः ।
महस्तिलाङ्गणयोस्तत्ताया जन्मभे व्यथा ॥४४॥

Sloka 42-44.—The 12th asterism counted from that occupied by the Sun at the time, the 3rd from that of Mars, the 6th from that of Jupiter, and the 8th from that of Saturn are termed पुरोलत्ताः or forward Lattas. The 5th star reckoned from that of Venus, the 7th from that

of Mercury, the 9th from that of Rahu and the 22nd from that of the Moon are called पृष्ठलग्न or rear Lattas. If, when thus counting, the जन्मनक्षत्र (Janmanakshatra natal star) happens to come as the Latta star, there will be sickness and anguish.

रवेः सर्वार्थहानिः स्यात्तमसोर्व्यसुखक्षये
मरणं जीवलग्नायां बन्धुनाशो भयावहः ॥४७॥
शुक्रस्य कलहो भ्रंशः अनर्थः शशिजस्य तु
चन्द्रस्य तु महाहानिर्लग्नानामात्रफलं भवेत् ॥४८॥

Sloka 46-47 During the Sun's Latta there will be the ruin of every business. Misery will result during the Latta of Rahu and Ketu. In the Latta of Jupiter, death, ruin of relations and a sort of general fear or insecurity may occur. There will be quarrels in the Latta of Venus. In Mercury's Latta will occur loss of position or similar untoward event. A great loss will mark the Moon's Latta. Thus the separate effects of the Lattas have been described.

सर्वेषां कलसाकूतं द्विगुणत्रिगुणादिकम् ।
एवंहीनफलं नृणां बहूलग्नाधिकक्रमात् ॥४७॥

Sloka 47 When two or more Lattas synchronise the cumulative effect will proportionately increase in intensity being twice or thrice and one ought only to predict evil as the outcome of the combination.

सर्वतोभद्रचक्रोक्तशुभवेधाः शुभावहाः ।
पापवेधा दुःखतरा गोचरे तत्र चिन्तयेत् ॥४८॥

Sloka 48 The Vedhas pronounced as auspicious in the सर्वतोभद्रचक्र (Sarvatobhadrachakra) bring happiness while those declared as evil produce only misery. One should note this also while considering the effect caused by transit of a planet.

The following Slokas regarding सर्वतोभद्रचक्र (Sarvatobhadra-chakra) are extracted from other works and will be found useful:

I. ज्ञानकामरत्ने—

अथातः सम्प्रवक्ष्यामि चक्रं त्रैलोक्यदीपिकम् ।
विख्यातं सर्वतोभद्रं सत्य प्रत्ययकारकम् ॥१॥

आग्नेयाः पापराशि कोष्ठा अथाच चक्रे सन्धिया लिखेत्ताः ।
सर्वत्रैवाधिकस्य कृत्यं प्रतिकूलाभावाच्च मया लिखितम् ॥२॥

अग्नौ सर्वेऽक्षरजे च हानिर्व्याधिः अरे भीत सुलिखिष्टका ।
दाही च वैरे सति विग्रहेव जन्तु कर्थं जीवति पञ्चवर्षे ॥३॥

अरण्यकारी दुःखं च सन्दा मद्रा सकारं अरणं विशालम् ।
तुरा च विर्वेधलसलसंज्ञो मद्राऽऽत्र चक्रं गतिर्ते अरौ ॥४॥

चकारमौकारमुकारदानं आर्यो चकारं विग्रह च कन्याम् ।
सर्वाधिकिर्मंगलकं च विपेदेद्यकलं च्यो हि मत्रश्च दैहुः ॥५॥

कर्के कवारं च हरिं चकारं चिन्तां च दैन्यं च तथा ककारम् ।
अकारकं वैरमसम विपेयलं मनोमन्यवसना मुनाश्च ॥६॥

एवं वेधः सर्वतोभद्रचक्रे सर्वेऽभिलिखनीयः सुधीभिः ।
यथोक्तेयः शास्त्रकं संविलाजानाऽस्यानं कस्य नुपवेश करोति ॥७॥

यस्मिन्कुले संविधते वेधकर्ता पापः वेद स्वाऽस्यम पाति वहिमत्र ।
आले तस्मिन्मकुलं पीडितानां प्रोक्तं सद्भिर्नान्यथा वाक्यवर्तिभिः ॥८॥

II. होरारत्ने –

अथातः संप्रवक्ष्यामि चक्रं त्रैलोक्यदीपकम् ।
विख्यातं सर्वतोभद्रं सत्य प्रत्ययकारकम् ॥१॥

ऊर्ध्वगा दश विख्यस्त तिर्यग्रेखास्तथा दश ।
एकाशीतिपदं चक्रं जायते नात्र संशयः ॥२॥

अकारादि स्वरः कोष्ठे ईशादौ विलिखेत् क्रमात् ।
सूक्ष्मिसाधेन कृतिभ्या षोडशीनं चतुर्थकम् ॥३॥

कृत्तिकादीनि विख्यानि पूर्वाणि लिखेत्ततः ।
सप्त सप्त क्रमादेतानष्टाविंशति संख्यया ॥४॥

अथवा दिशि प्राच्यां बहुपरतात्र दक्षिणे ।
[illegible]

[illegible] पूर्वाशायां [illegible] ।
[illegible] तु [illegible] ॥१५॥

[illegible] [illegible] ।
[illegible] [illegible] ॥१७॥

[illegible] [illegible] ।
[illegible] [illegible] ॥१८॥

[illegible] [illegible] ।
[illegible] [illegible] ॥१९॥

[illegible] [illegible] ।
[illegible] [illegible] ॥२०॥

[illegible] [illegible] ।
[illegible] [illegible] ॥२१॥

अथ यदि दक्षिणे वा नक्षत्रवर्गे राशिदशाया देशो ज्ञेयः शास्त्रेषाम् । यथा [illegible]—

[illegible] [illegible] ।
[illegible] [illegible] ॥१२॥

[illegible] [illegible] ।
[illegible] [illegible] ॥१३॥

[illegible] [illegible] ।
[illegible] [illegible] ॥१४॥

[illegible] [illegible] ।
[illegible] [illegible] ॥१५॥

[illegible] [illegible] ।
[illegible] [illegible] ॥१६॥

[illegible] [illegible] ।
[illegible] [illegible] ॥१७॥

[illegible]

[illegible]

[illegible]

यदि सूर्यादिकोणानां [illegible] रवि ।
[illegible] ॥३३॥

[illegible] ॥३४॥

[illegible] ॥३५॥

[illegible] ॥३६॥

[illegible] ॥३७॥

[illegible] ॥३८॥

[illegible] ॥३९॥

[illegible] ॥४०॥

[illegible] ॥४१॥

[illegible] ॥४२॥

[illegible] ॥४३॥

[illegible] ॥४४॥

[illegible] ॥४५॥

[illegible] ॥४६॥

[illegible]

[illegible]

[illegible]

I shall now describe the सर्वतोभद्रचक्र (Sarvato-bhadrachakra) which has become famous and serves as

॥ सर्वतोभद्रचक्रम् ॥

NORTH

ई	धनिष्ठा	शतभिष	पू भाद्र	उ भाद्र	रेवती	अश्विनी	भरणी	म
श्रवण	ऋ	ग	ख	द	च	ल	उ	कृत्तिका
अभि जित्	ख	ऐ	कुंभ	मीन	मेष	लृ	अ	रोहिणी
ए आषा	ज	मकर	अः	रिक्ता शुक्रवार	ओ	वृषभ	ब	मृगशिर
पू आषा	भ	धनुस्	जया गुरुवार	पूर्णा शनिवार	नन्दा रविवार कुजवार	मिथुन	क	आर्द्रा
मूला	य	वृश्चिक	अं	भद्रा सोमवार बुधवार	औ	कर्क	ह	पुनर्वसु
ज्येष्ठा	न	ष	तुला	कन्या	सिंह	लृ	ड	पुष्य
अनु-राधा	ऋ	त	र	प	ट	म	ऊ	आश्लेषा
इ	विशाखा	स्वाती	चित्रा	हस्ता	उ-फल्गु	पू-फल्गु	मघा	आ

WEST EAST

SOUTH

In the above Chakra.
(1) vowels and consonants are shown in antique type,
(2) Nakshatras, Tithis, Rasis and week days are shown in smaller type.

a light for the three worlds and which infuses im-

mediately a settled belief and confidence in the mind of the user

Draw ten lines vertically and another ten lines crosswise over the same. You will have 81 squares Write in the regular order the 16 vowels from अ onwards in the corner squares commencing from the outmost corner in the North-east, thus filling up in rotation the 4 corners of each of the 4 sets of squares. Fill up the 28 vacant squares of the outermost corner beginning from the North east by the 28 asterisms beginning with कृत्तिका (Krittika) so that each side will contain 7 asterisms.

The 5 vacant squares of each side of the next inner row may be filled up by अ, ए, ऋ, ङ and ङ in the East, by इ, ट, ष, र and ङ in the South, उ, ठ, ह ऋ and ङ in the West, and ए ऋ, ए, ह and ङ in the North There now remain 12 squares, 3 on each side in the next inner row These may be allotted to the 12 Rasis beginning with Vrishabha from the East in regular order.

The 5 inner squares still remaining vacant may be allotted to the 5 groups* of Tithis नन्दा (Nanda), भद्रा (Bhadra), जया (Jaya), रिक्ता (Rikta) and पूर्णा (Purna) as shown in the Chakra.

The 7 week-days may also be entered in the squares thus Tuesday and Sunday in the square containing the नन्दा (Nanda) group Wednesday and Monday in the भद्रा (Bhadra) group, Thursday in the जया (Jaya)

* नन्दा	प्रथमा	षष्ठी	एकादशी	
भद्रा	द्वितीया	सप्तमी	द्वादशी	
जया	तृतीया	अष्टमी	त्रयोदशी	
रिक्ता —	चतुर्थी	नवमी	चतुर्दशी	
पूर्णा —	पंचमी	दशमी	अमावास्या or पौर्णिमी	

group, Friday in the रिक्ता (Rikta) and Saturday in the पूर्णा (Purna)

Saturn, the Sun, Rahu, Ketu and Mars are malefic. The rest are benefic. Mercury is a malefic when associated with malefics. So also is the waning Moon.

In whichever asterism a planet may be posited, three Vedhas arise for the same by its aspect one in the left, one in the front and one in the right.

In the two cases—whether in the right or left—the वेध (Vedha) may be with a star a consonant, a Rasi or a vowel and not with others. For it has been clearly stated in Rajavijaya thus

A planet posited in Krittika may have वेध (Vedha) with the following, *viz.*, 1 Bharani (2) the vowel अ, (3) Vrishabha, (4) नन्दा (Nanda), (5) भद्रा (Bhadra), (6) Tula (7) the consonant ह, (8) Visakha and (9) Sravana.

Similarly a planet stationed in Rohini will have वेध (Vedha) with (1) the vowel इ, (2) Aswini (3) the consonant ष (4) Mithuna (5) the vowel औ (6) Kanya (7) the consonant ट (8) Swati and (9) Abhijit.

In the same way, a planet quartered in Mrigasiras may have Vedha with (1) Kataka (2 the consonant क (3) Simha (4) the consonant ग (5) Chitra (6) Revati (7) the consonant झ (8) the vowel ऋ and (9) Uttarashadha.

When a planet is retrograde in motion, the aspect is towards the right It is on the left when the motion is direct (swift) When it is mean one, it is towards the front This is with reference to the five planets from Mars onwards.

In the case of Rahu and Ketu which are always retrograde, the वेध (Vedha) will be on the right, and in the case of the Sun and the Moon which move direct (and have no retrograde motion), the वेध (Vedha) will be on the left.

Owing to there being no uniformity in motion among the other planets, three kinds of Vedhas have been mentioned. Malefics when retrograde will cause intense evil if they are in वेध (Vedha) position, while benefics will do immense good. Malefics and benefics when in rapid motion partake of the nature of the planets they are associated with.

When the four asterisms Ardra, Hasta, Purvabhadra and Uttarabhadrapada which occupy the four central positions of the outermost border are passed over (transitted by a planet), the following four triplets, viz., (1) [illegible] (2) [illegible], [illegible] (3) [illegible] and (4) [illegible] are respectively hit (have Vedha).

In the case of the pairs (1) [illegible], (2) [illegible] (3) [illegible] and (4) [illegible], (5) [illegible] if one letter of any pair be hit (has Vedha), the other also should be considered as hit. A सौम्यवेध (Saumya Vedha) is one that is caused by a benefic.

If there be वेध (Vedha) in one of the pairs of similar vowels, the other vowel of the pair should also be considered as hit. The same remark should be made in the case of the Anuswara and Visarga (vowels).

When a planet in transit is in the last or the first quarto of two asterisms (form ng the puncture) in any of the four corners of the square, there is the वेध (Vedha) of the four vowels, [illegible] and the [illegible], in regular order commencing with that vowel intervening

ing at the particular juncture occupied by the planet The effects arising from these five are: agitation or excitement from the first fear from the second, loss from the third, disease from the fourth and death from the fifth.

When the वेध (Vedha) is with an asterism there is confusion when with a letter, loss, with a vowel, sickness, and a very great obstacle, when with a Tithi or Rasi.

When there are five Vedhas simultaneously, the individual will not live. A single वेध (Vedha) will engender fear in battle two Vedhas, loss of money, three, some obstacle and four, death

Just as malefics produce evil, benefics cause good Benefics associated with malefics produce only evil effects.

In the Sun's Vedha there is misunderstanding in that of Mars, loss of wealth in that of Saturn, trouble through sickness, in those of Rahu and Ketu, obstacles. In the Moon's, there will be mixed effects in that of Venus, sexual enjoyment in that of Mercury, intelligence in that of Jupiter, an all round good effect. When the planet causing the Vedha is retrograde, the effect is two-fold it is thrice when he is in exaltation, when his motion is rapid (direct), the usual (natural) effect, and when in depression the effect is only half. Any Tithi, Rasi or Amsa or Nakshatra hit by a malefic should be scrupulously avoided in all auspicious undertakings. A marriage celebrated during a Vedha will not be happy and any journey undertaken will not prove prosperous any treatment given to a patient will not end in cure, and any business started will not be successful. If a Vedha caused by a malefic should occur during the time of sickness, it will culminate in

death if the motion be retrograde If the motion be direct, the sickness will soon subside If there be Vedha caused by a malefic in one's own weekday of birth), the person will not have peace of mind and he will suffer from mental pain

During the transit of the Sun in the three Rasis Vrishabha, Mithuna and Kataka in the East (see Chakra), that direction is considered as set' while the remaining three as existing (or visible)

The vowels अ, उ, ऌ and ओ in the North-east should be considered as belonging to the East the vowels आ ऊ, ॠ and औ in the South east to the South इ, ऋ, ए and अं to the West ई, ॠ ऐ and अः to the North.

In the particular direction in which the Sun is staying for three months, all the asterisms, vowels, consonants, Rasis and Tithis in that direction should be deemed as 'set'

When an asterism is set and there is Vedha, sickness will be the result. When a consonant is set there is loss. When a vowel is set, there is sorrow When a Rasi is set there is obstacle when a Tithi is set and there is Vedha, fear will arise When all the five are in the 'set' direction and there is Vedha, death will surely result

Towards the direction deemed as 'set,' journey, fight, discussion, fixing of a new door or gate for a palace and upper storeys should not be undertaken. Any other similar auspicious action should not be done. Whoever has his initial letter situated in the set direction should consider himself as destined unfortunate for the time.

People whose initial letters are in the 'set' direction should, if they desire success, shun a poetical

contest, a fort, a battle (consisting of elephants, horses, chariots, infantry, etc.) in that particular quarter.

In the case of an asterism situated in any of the other seven directions, if there should be a Vedha, there will be growth. If the Vedha be with a consonant gain will be the result, if with a vowel, there will be happiness, if with a Rasi, there will be success, if with a Tithi, there is lustre, if with all the five, a position is secured.

When there are Vedhas caused by malefice on both the right and left sides with consonants, Tithis, vowels, Rasis and Asterisms at any time, the person concerned will surely meet with his death.

When at the time of a malefic Vedha there is a fateful Upagraha (see next three Slokas of this note) synchronising, death is sure to happen to him either through sickness or at battle.

The fifth star reckoned from the one occupied by the Sun is termed विद्युन्मुख (Vidyunmukha). The 6th is called सूल (Sula) and the 14th सन्निपात (Sannipata), the 18th is known as केतु (Ketu), the 21st is उल्का (Ulka), the 22nd is designated कम्प (Kampa), the 23rd is known as वज्रक (Vajraka), and the 24th is termed निर्घात (Nirghata). These eight are known as the Upagrahas and are recognised as causing obstacles to all undertakings when at the time planets transit their respective places.

Ascertain if there is वेध (Vedha) with any of the following asterisms: (1) जन्मभ (Janmabha), (2) कर्म (Karma), (3) आधान (Adhana), (4) विनाश (Vinasa), (5) समुदायिक (Samudayika), (6) सङ्घातिक (Sanghatika), (7) जाति (Jati), (8) देश (Desa) and (9) अभिषेक (Abhisheka), and predict good or bad effects according as the Vedha

produced is by a benefic or a malefic as the case may be.

The star in which the Moon is at the time of birth of a person is known as जन्मभ (Janmabha) or जन्मर्क्ष (Janmaksha). The 10th therefrom is called कर्मभ (Karmabha, or कर्मर्क्ष (Karmaksha). The 19th is designated as आधान Adhana, the 23rd is termed विनाशिक (Vinasana) or वैनाशिक Vainasika, the 18th star is styled समुदायिक Samudayika, the 16th asterism is known as सङ्घातिक Sanghatika the 26th, 27th and 28th are known as जाति (Jati), देश Desa) and अभिषेक (Abhisheka, respectively

If the जन्मर्क्ष (Janmaksha), the कर्मर्क्ष (Karmaksha), the आधानर्क्ष Adhanarksha) and the विनाशर्क्ष Vinasarksha) be each occulted by malefic planets, death, sorrow, absence from one's place and quarrel with one's own relations will respectively result.

When there is वेध (Vedha) in the समुदायिकनक्षत्र (Samudayika Nakshatra), evil or something untoward will arise There will be loss when the (Vedha) is in the सङ्घातिकनक्षत्र (Sanghatika Nakshatra) Destruction of the family will be the effect when the वेध (Vedha) is in the जाति (Jati) or the 26th star from the जन्मर्क्ष Janmaksha In the 28th star the वेध (Vedha) will cause imprisonment.

When the occultation is by a malefic in the asterism known as देश (Desa), the person concerned will be expelled from his country But if the वेध (Vedha) in the above cases be by benefics, the results will be all auspicious. Should the Vedhas with the Upagrahas (see supra) also occur simultaneously, the result will be death and nothing short of that.

When at the time of a battle, there is a वेध (Vedha) caused by one, two, three, four or five maleficos, the corresponding effects will be fear, failure, killing (blood-shed), death and ignominy respectively

When the Moon happens to be in a वेध (Vedha) simultaneously with a तिथि (Tithi) or Nakshatra, a vowel, a Rasi and a consonant on any day that day will prove auspicious or otherwise according as the planet causing the Vedha is benefic or malefic.

While the use of the Sarvatobhadra Chakra and the light it may throw on the human cycle of life on the person concerned has fully been explained in p. 312 *supra*, the technique and the pointers to such deductions (of results) have not had full explanation to make the same both handy and useful for easy reference The same has been explained below.

	1st pada	2nd pada	3rd pada	4th pada		1st pada	2nd pada	3rd pada	4th pada
अश्विनी	चु	चे	चो	ल	स्वाती	रु	रे	रो	त
भरणी	लि	लु	ले	लो	विशाखा	ति	तु	ते	तो
कृत्तिका	अ	इ	उ	ए	अनुराधा	न	नि	नु	ने
रोहिणी	ओ	व	वि	वु	ज्येष्ठा	नो	य	यि	यु
मृगशीर्ष	वे	वो	क	कि	मूला	ये	यो	भ	भि
आर्द्रा	कु	घ	ङ	छ	पूर्वाषाढा	भु	ध	भ	ढ
पुनर्वसु	के	को	ह	हि	उत्तराषाढा	भे	भो	ज	जि
पुष्य	हु	हे	हो	ड	अभिजित्	खु	खे	खो	ग
आश्लेषा	डि	डु	डे	डो	श्रवण	खि	खु	खे	खो
मघा	म	मि	मु	मे	धनिष्ठा	ग	गि	गु	गे
पूर्वाफल्गुनी	मो	ट	टि	टु	शतभिषा	गो	स	सि	सु
उत्तरफल्गुनी	टे	टो	प	पि	पूर्वाभाद्रा	से	सो	द	दि
हस्त	पु	ष	ण	ठ	उत्तराभाद्रा	दु	थ	झ	ञ
चित्रा	पे	पो	र	रि	रेवती	दे	दो	च	चि

There are 1,2 letters or sounds belonging to the 28 asterisms at the rate of one letter for each Nakshatra pada. These are mentioned for ready reference. Persons whose names begin with any one of these letters have got a bearing on the corresponding Nakshatra pada and judged accordingly.

[illegible]

Slokas 45 If planets should be badly situated whether during their Dasa Bhukti, Ashtakavarga or transit one ought to invoke by prayers and incantations agreeable to the concerned planets and perform Shanti or propitiatory rites for averting the evil otherwise threatening by doing virtuous actions, observing religious vows, making gifts and doing proper adorations.

[illegible]

इति [illegible] पद्धतिः।

Sloka 46 Planets are always favourable to one who is harmless, who does not injure others, who possesses self control, who has earned wealth through virtuous means and who is always observing religious discipline.

Thus ends the 26th Adhyaya on "Transits of Planets" in the work Phalodeepika composed by Mantreswara.

॥ सप्तविंशोऽध्यायः ॥

॥ [illegible] ॥

[illegible]

ADHYAYA XXVII

Sloka 1 When the lord of the 10th house conjointly occupies a Kendra or Trikona position with four

other planets, the person born will attain emancipation. If the end of a Rasi be rising and the same be owned by a benefic, and Jupiter occupy a Kendra or a Trikona, then also will the person born attain emancipation.

The first two rules are applicable when four planets are positioned in Kendras or houses or when the lord of the 10th house is conjoined with four planets.

एकर्क्षसंस्थैश्चतुरादिकेषु ग्रहैर्वदेत्तत्र बलान्विनेव
प्रव्रज्यकां तत्र वदन्ति केचित् कर्मेशतुल्या सहिते बलार्के ॥३॥

Sloka 2. If at a birth four or more planets occupy a single house, the person born should be said to become an ascetic of the class signified by the strongest of them while others are of opinion that if the lord of the 10th house be one of four or five planets conjoined in a house the person born will belong to that class of ascetics indicated by the lord of the 10th Bhava.

शनी दशाये रविजस्य संस्थितः कुजार्किदृष्टः प्रकरोति तापसम् ।
कुजांशके वा रविजेन दृष्टो बलांशतुल्यां कथयन्ति तां बुध ॥४॥

Sloka 3. The Moon posited in a decanate owned by Saturn and aspected by Mars and Saturn will make the person born an ascetic. If the Moon occupy a Navamsa owned by Mars and be aspected by Saturn, the person born will enter the class of asceticism signified by the planet Mars.

जन्मार्धिपः सूर्यसुतेन दृष्टः केनेरदृष्टः पुरुषस्य सूतौ ।
आत्मीयदीक्षां कुरुते ध्रुवस्थं पूर्वोक्तमन्यापि विचारणीयम् ॥५॥

Sloka 4. If at a birth the lord of the sign occupied by the Moon having no aspect of other planets on itself be aspected by Saturn, the person concerned surely becomes an ascetic of the particular class of signified by the जन्मार्धिप.

The remarks made above apply here too.

योगीशः दीक्षितं वा कथयति तरणिस्तीर्थपान्थं द्विजानु-
र्बुध्यन्तं च दैवज्ञवरवनिसुतो वो मतान्यर्थविद्यम् ।
वेदान्तज्ञानिनं वा वनिवरजमरेज्यो भृगुर्भिक्षुवृत्तिं
मानं दौःस्थ्यवृत्तिं शनिरिह वनितं वाऽथ पाखण्डिनं वा ॥५॥

Śloka 5.—The Sun will cause the native to become a chief or lord among contemplative saints or one who has taken initiation of asceticism, the Moon will make him a traveller visiting places of pilgrimage, Mars will make him an ascetic of the Buddhist class and an expert in base speech. Mercury will enable the man to become a mendicant who does not know anything about the various philosophical schools, Jupiter will make the man versed in Vedanta philosophy or an eminent ascetic. Venus will make him a religious hypocrite, *i.e.*, one who assumes the dress, etc., of an ascetic to gain a livelihood), an outcast or a public dancer and Saturn will enable him to become an outcast or a heretic.

अतिशयबलवृक्षः सौमनुः शुक्लपक्षे
बलविरहितमेनं वीक्षते लग्नपश्चेत् ।
यदि भवति तपस्वी दुःखितः शोकतप्तो
वनजनपरिहीनः कृच्छ्रलब्धान्नपानः ॥६॥

Śloka 6.—The Moon becomes exceedingly powerful in the bright half of the month. If the lord of the Lagna should aspect the Moon when he is devoid of strength *i.e.* the waning Moon say), the person born will become a miserable ascetic engaged in the practice of rigorous penance, distressed and wretched, without wealth or helpmate and getting his food and drink with great difficulty.

यत्रस्थितशुभिर्योगे राजयोगो यदि स्या
दशुभफलविपाके सर्वेमुन्मूल्य पश्चात् ।
जनयति भुविभीशं दीक्षितं साधुशीलं
प्रणतनृपशिरोभिः स्तूयमानाभ्यमुग्रम् ॥७॥

Sloka 7.—In the ascetic Yoga alluded to in the previous Sloka, if there should exist a Rajayoga, it will pull up by the roots all the bad effects and then make him a Lord of the earth initiated into asceticism and virtuously inclined, at whose feet other kings make salutations with their head bent.

चत्वारो ग्रहराः स्वनाथसहिताः केन्द्रे त्रिकोणेऽथवा
सुस्थाने बलिनस्त्रयो यदि तदा सन्न्यासिसिद्धिर्भवेत् ।
सद्वाशुभ्यवशाच्च तत्र शुभभस्वामिस्थितेस्तेर्भवेत्
प्रव्रज्या सहिता सतामभिमता चेदन्यथा निन्दिताम् ॥८॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां प्रव्रज्यायोगो नाम सप्तविंशोऽध्यायः

Sloka 8.—If four planets with the lord of the 10th Bhava occupy a Kendra or Trikona, or if three planets endowed with strength be posted in a good house, the person born will seek admission into the holy order and become a successful ascetic. If the planets forming the group contain more benefics and occupy good houses, the holy order will be one that is respected by all and honoured by the great. If it be otherwise, the ascetic order will be one that does not command reverence.

Thus ends the 27th Adhyaya on "Ascetic Yogas"
in the work Phaladeepika composed
by Mantreswara

॥ अष्टाविंशोऽध्यायः ॥

॥ अथाष्टाविंशोऽध्यायः ॥

[illegible]

ADHYAYA XXVIII

Sloka 1-4 :—The work consists of 27 chapters treating respectively of 1 Definitions 2 Karanas 3 the different kinds of subdivisions of the Zodiac 4 the various kinds of strength 5 the planets 6 profession and means of wealth and 6 Yogas 7 Rajayogas 8 the effects of planets in the seven Bhavas 9 the effects of Mesha and the other signs happening to be the Lagna 10 all about the wife's house 11 female longevity 12 children 13 death incidental to childhood 14 all about diseases 15 the Bhavas 16 the effects of the 12 Bhavas 17 exit from the world 18 conjunctions of two or more planets 19 on the Udu Dasas 20 the effects of the Dasas of planets with reference to the Bhavas owned by them 21 the Antardasas or Bhukti etc 22 the Kalachakra system etc, 23 on Ashtavarga 24 on the Ashtavargas as treated in the work Horasara 25 on Mesh and the other Upagrahas 26 on transits and 27 on Pravraja or ascetic Yogas I shall now mention the place of my birth.

श्रीशालिवाटिजातेन मया मन्त्रेश्वरेण वै ।
दैवज्ञेन द्विजाग्रेण सतां ज्योतिर्विदां मुदे ॥५॥
मुकुन्तलाम्बां सम्पूज्य सर्वाभीष्टप्रदायिनीम् ।
तत्कटाक्षविशेषेण कृता या फलदीपिका ॥६॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां उपसंहारो
नाम अष्टाविंशोऽध्यायः

Stokas 5-6.—After worshipping the Goddess Sukuntalamba who bestows on her devotees all that they desire and through her grace this work Phaladeepika has been prepared by me—Mantreswara—an astrologer and a Brahmana who was born in Tinnevelly* for the enjoyment of other astrologers.

Thus ends the 28th Adhyaya on "Upasamhara"
in the work Phaladeepika composed
by Mantreswara.

FINIS

* श्री—Sri = திரு—Tiru, शालि—Sali = நெல் Nel; वाटि—Vati = வேலி—Veli, श्रीशालिवाटि—Srisalivati = திரு நெல்வேலி—Tinnevelly.

॥ श्लोकानुक्रमणिका ॥

N. B. The Roman and Arabic numerals opposite to each Sloka refer respectively to the Chapter to which it belongs and to its number therein.

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